

The Living Church

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VOL. LXXXIV MILWAUKEE, WISCONSIN, JANUARY 17, 1931

No. 12

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\$300,000

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Now we look forward to 1931

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What Is Your Answer?

THE NATIONAL COUNCIL
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VOL. LXXXIV

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EDITORIALS & COMMENTS

Favorite Parishioners

THIS might appear, on the face of it, to be a subject of extreme delicacy. Ought any rector to have a favorite parishioner? Should not every rector, like every father, realize that it is his duty to "love all his children equally"; and does not the good rector, like the good father, succeed in doing this duty? These questions will at once occur to everyone, especially to parishioners! Most especially will such questions occur to those parishioners who feel that they are *not* favorites. The answer to each question is, needless to say: "Yes." No rector should have a favorite parishioner; and every good rector will "love all his children equally." Well, then?

A favorite parishioner: this would mean one person in the parish whom the rector prefers to any other, and favors more than any other. Does this situation happen? Of course it does, very often. Must we conclude that the rector, in such a case, is not a good rector? Certainly not! What we are obliged to think is that this is the only parishioner he has. Other people may come to church, other people may be fond of the rector, other people may enjoy his sermons and take delight in his parochial calls. But there may be, and there actually often is, only one person in the parish upon whom the rector can depend for thorough-going coöperation. Naturally, he looks to that person. Just as naturally will he look to any of the others who may qualify. We venture to say that few things in the world are so easy to become as a favorite parishioner! Say to the rector, anywhere, any time: "If there is anything I can do, tell me, and I will do it." Then, treat this statement as a solemn promise, and faithfully perform it. The result—a favorite parishioner.

Not a great while ago, the rector of a large and successful parish was elected bishop. One of his old friends, who was not a member of his parish, attended his farewell service in his church. The place was crowded with the men, women, and children of the parish. They came, as we express it, "from every walk of life." And they were proud and pleased because of his elevation, and, at the same time, in tears because he must leave them. His old friend talked with many of them afterwards. More than a score, surely, said something like this, confidentially, in the ear of the old friend: "I am one of his favorite parishioners; perhaps he has told you—you being such an old friend." He

had, too! What he had said, more than once, was: "No man ever had such a splendid parish; every person in it does so much and cares so much; I have a list of 'favorite parishioners', that includes all of them!" The people of the parish, on the other hand, always said that there had never been such a splendid rector—and never would be again.

THIS brings us to a very important consideration. How is this state of things brought to pass? How was it accomplished in that particular parish? Now, that rector really was a remarkable man; he did indeed have that quality of "splendor." He made friends almost instinctively, everywhere. His love for the Church was so profound that, almost instinctively again, he gave to the Church what his friends gave him. For instance, when anyone said to him, "I want to do something for you," he would reply: "I am so glad; there is something I so need to have done." And it would be something for the Church. Moreover, it would actually be done—even by those who had meant to do something personally, for him. Yes, he was "splendid."

He often said that his parish was "splendid." It really was. In the matter of giving money, for instance: those who could give much, did; those who could give only a little, did. So with work: some, who had a great deal of leisure, did a great deal of work; others, who had only a little leisure, did a little work. Best of all, they gave together, and they worked together. Was there not in all this something of that quality of "splendor"? The parishioners were indeed "faithful people."

How about them, now, when their beloved rector, that remarkable man, than whom there "never had been such a splendid rector—and never would be again," is no longer there? What of the new rector? How is *he*, as we say, "getting along"? Here we come to the most striking circumstance of all. This "new man" goes about saying that no man ever had such a splendid parish! And the people of the parish: what do they say? They say that they can never love anyone as they love their former rector; and, therefore (not "but"!), they are doing all they can for the present rector. They want the parish to be as good always as the former rector made it and they want the present rector to be as happy in it.

This is what they say—and what they try to do:

Being human, they quote their old rector to their new one a little—perhaps rather more than a little. And when they say “the Bishop,” they are referring to their former rector, not to their Diocesan. When “the Bishop” returns for a Sunday, there is great rejoicing. The “new man” seems to be “getting along” very well indeed. He says that it is a “splendid” parish. The Diocesan, it might be well to add, says so too. He does not mind not being “the Bishop” there; in fact, it evens things up. For, in *his* old parish, in another diocese, *he* is “the Bishop”! That is another “splendid” parish; he was another “splendid” rector.

THREE are a considerable number of such parishes, and of such rectors. In very many places, a score of the parishioners might quite literally be listed as favorite parishioners; and in far more places than we might think, every single parishioner is a favorite parishioner. It is so simple, really. Where they all do all that they can do, they are all favorite parishioners. Few are the rectors who have only one favorite parishioner!

But they do exist. What can be done to mend matters? The rector may already have done all that he could. He may have tried all the others and found them all wanting. But what about the favorite parishioner—the one and only? Has he (or she) done all that he (or she) could? The chances are overwhelmingly in the direction of the answer: “No.” We are all human; one of the strongest of all human feelings is that feeling of pleasure in being absolutely necessary. Nowhere do we see this more clearly than in the case of the favorite parishioner who is the one and only favorite. He (or she), if rich, is often perfectly willing to give, up to the very limit. Is he (or she) as willing to induce others to give as generously? He (or she), if blessed with much leisure, is perfectly willing to give all that leisure. Is he (or she) as willing to persuade others to give as lavishly? We all know only too well the parishioner who “gives everything and does everything, leaving nothing for anyone else to give or do.” We are bold to say that there need *never* be only one favorite parishioner, if that parishioner is unwilling to have it so—sufficiently unwilling. He (or she) will draw in others.

A rector is apt to be in a delicate position here. Supposing, after all his efforts to add to his list of favorite parishioners, he still has only the one. He can hardly say to him (or her): “There is no reason why everyone in this parish should not do what you do; and every reason why they should. I shall never be happy until they all are doing it.” But the favorite parishioner can say this to himself (or herself). And nothing better can possibly be done by him (or her) for the parish than to help the rector to make favorite parishioners of all the others.

THREE is another aspect of this subject, and that a most vital one. In every parish there are those who are unable to contribute money, even a small sum; and in every parish there are those who cannot possibly do any work. The poor, the already over-worked, the sick: are they not even to hope to be favorite parishioners, since they can do or can give nothing? We all know from experience and observation that this is not so. On the contrary, few are so dear to their rector as these. For them, he actually cares most, perhaps. They need him. And he needs them; he needs them quite as much as any of the others. Can they give *nothing*? There is no one too poor to give prayers; and the good rector depends upon the prayers of his people. There is no one too occupied to have no time for prayers; and

there are few indeed too sick. This great “work of prayer,” as Father Huntington calls it, is a labor in which all can share. And every parishioner who takes a full share in it is truly a favorite parishioner.

And does not every parishioner cherish such an aspiration? We are rather inclined to think so. Furthermore, we hope so. A favorite parishioner is a wonderful thing to be. Any and every parishioner may become one. Even the sinners? Perhaps some one is asking this question. Yes, even the sinners. Let them remember that they are called to be saints, and let them ask the rector to help them to become saints. They are sure to become favorite parishioners. That is to say, they are, if they follow the path indicated to them by the rector—the path leading to sainthood.

Ought a rector to have favorite parishioners? Certainly he ought! They should include all the people of the parish. Should not a good rector, like a good father, realize that it is his duty to “love all his children equally”; and do his duty? Of course he should! And he always does, the good rector, like the good father. The “splendid” family is the family in which every member does, and is, his (or her) best. So is the “splendid” parish. The “favorite child” is each and every child in the “splendid” family; and the favorite parishioner is each and every parishioner in the “splendid” parish.

THE Pope’s encyclical on the subject of Marriage is a weighty document. It is both the strength and the weakness of Roman pronouncements on moral questions that they invariably deal with such questions on purely historical grounds. Thus this en-

The Papal Encyclical cyclical simply presents the historic view of the Catholic Church. But

some of the questions are purely modern. Thus the one distinction between the Roman and Lambeth attitudes is due to the fact that the attitude of the former cannot go beyond the historical attitude and the latter is modified by the changing condition in which moral questions are presented. At their base both go back to the precedents of early ages but whereas the Roman attitude does not go beyond those ages, the Lambeth attitude seeks to do so. Hence the divided vote of Anglican bishops on a modern phase of the problem. The Anglican bishops were able to hear the testimony of upright physicians and to rule accordingly. The Roman bishop was not. Whether the Anglican bishops were, in their ruling, right or wrong, the difference in their attitude is of the substance of both conditions.

The whole question of marriage is easy when viewed from the standpoint of the ideal, sacramental marriage. But the trouble that laymen feel is due to the exceptional cases that are not ideal and that do not grow out of the ideal relationship. Even Rome does not attempt to deal with the exceptional cases that produce the present confusion. On the whole the encyclical is a wise production if the Church is never to speak on issues later than those that were clear to St. Augustine. But if the Church is also designed to be Catholic with respect to time, the Anglican conception is far better.

In any event our most reverend father has done a difficult work well, with his own and the Roman limitations clearly marked.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

JOY IN HEAVEN

Sunday, January 18: Second Sunday after the Epiphany

READ St. Mark 1:1-11.

IN ALL our happiness and joy I wonder if we think of the joy in Heaven—God's joy? When the angels sang over the Judean hills they brought a message of joy from Heaven to earth, and that joy was not for "all people" only; it was a glad decoration of heavenly joy in the salvation which God had prepared. We are too apt to look upon man's side and forget God's side in our spiritual happiness. The angels sang not for man's sake only, but to express the gladness of a loving Father in the incarnation of His dearly beloved Son. They came not from a frowning Heaven, but from a Throne of mercy and grace.

Hymn 226

Monday, January 19

READ Galatians 4:4-7.

THREE is no time with God, for He is the eternal present, the I AM. But He takes the times and seasons of human life, and the "fulness of time" implies His knowledge of the experiences and growth of the people whom He has created and redeemed. There is a time for everything, the Wise Man teaches (Ecclesiastes 3:1-8), and God knows when the right time comes, thus showing His interest and His love. The joy of God in His divine guidance must never be forgotten. It was because of His love that Christ came to redeem, and there can be no love without joy. Whatever comes to us of joy or sorrow comes in the "fulness of time"—that is, God's knowledge and guidance hold us ever in His loving sight. It is "the Father's good pleasure to give us the Kingdom (St. Luke 12:32). He rejoices over us with joy (Zephaniah 3:17). *Hymn 310*

Tuesday, January 20

READ St. Luke 15:4-10.

IF THERE is joy in Heaven, God is the holy Center of that joy. The angels could not sing unless the King of kings called on them to express His gladness. He rejoices when a sinner repents. He brings home the wandering sheep and bids us rejoice with Him in the home-coming. It is this that makes our repentance such a blessed experience, a thing of gladness for us because God is glad. Indeed, the whole story of redemption is a happy story, and through the tears of penitence shines the light of Him who is at once the Light of Heaven and the Light of the world, and the bow of promise gives a blessed assurance which can never fade. We must see God's side. As a father on earth rejoices in His child's confidence, so our heavenly Father rejoices in our trust when we look to the Cross for salvation and in our trials remember that underneath are the "Everlasting Arms."

Hymn 101

Wednesday, January 21

READ Romans 14:17-19.

IF THE Kingdom of God is joy in addition to righteousness and peace, then surely one of the holy attributes of God must be joy, for His Kingdom is like Himself. We dishonor God when we think of Christianity as a gloomy thing. In our weakness and because of our struggle with temptation we sigh and grow weary, and thus we nourish and impart to others a false idea of the Christian life. The "growing pains" of childhood are promises of final strength rather than suggestions of physical weakness. To be the child of God by adoption should be such a marvel of blessedness that it should lead to glad songs even while we are being fitted for Heaven; and that we are so adopted declares the joy of eternity and the joy of the Eternal God. We must fight the shameful insinu-

ations of Satan which he has been putting forth ever since Eden's day, that God does not wish us to be happy in His love. Christianity is a symphony of present joy and future perfection, for it is God's Kingdom.

Hymn 467

Thursday, January 22

READ St. Luke 8:1-3.

IT WAS the message of the angels when Christ was born—"Glad Tidings of great joy"; and it was the Master's message as He preached the "Glad tidings of the Kingdom of God." What a happy group they were, the Twelve, and the faithful women who ministered unto Christ of their substance, as they followed the Master from village to village and listened to the story they loved! It was a joy just to be near Him, and we may have a like joy today if we will. And if we can have it here, what must it be in Heaven! And if it is such a joy in Heaven how full of infinite joy must God be! And since Christ was God incarnate, how full of joy He must have been on earth! We read of His being a "Man of sorrows and acquainted with grief," but think of His thirty years with His Mother, and think of these ministering and teaching journeys with His loyal and loving group!

Hymn 285

Friday, January 23

READ Hebrews 12:1-3.

THE joy that was set before Him—and did that mean only a future joy after the agony of the Cross? Was there not for the God-Christ a joy in the very agony itself, since it meant the emancipation of millions? When the penitent cried was there not a holy joy in the response from Jesus' lips: "Today shalt thou be with Me in Paradise"? Joy today in Heaven when one repents. Joy when you cry, "forgive." Joy when you pray at night 'ere you sleep. Joy when you follow the Master and seek to comfort and help others. Joy when you are patient and hide your weariness for others' sake. Yes, joy—but not yours alone—God's joy. Angels rejoicing in His presence. The glad anthems of Heaven: The Lord's arms outstretched in blessing. The gladness of God as His children come to Him in trust and with hymns and prayers.

Hymn 160

Saturday, January 24

READ Revelation 7:14-17.

GOD shall wipe away all tears." Twice are these gracious words spoken in St. John's Revelation, and Isaiah prophesied concerning this blessedness (Isaiah 25:8). What a divine picture—like a mother comforting her troubled child, like Christ saying to the widow of Nain, "Weep not!" And did the Lord, who is the Resurrection and the Life, frown when He thus anticipated the bliss of Heaven? Must not a holy joy have lighted that dear human-divine face, and must not His voice have thrilled those who heard—that voice of the world's Saviour and Friend? God Himself—O sacred mystery! Not an angel, but God—shall wipe away all tears. Can I come in weariness and sorrow, almost spent in spirit and body, to a Father, a Christ, who is cold and stern? Thank God for the Glad Tidings of great joy! For the God I love and who loves me is a smiling Friend, and He calls, with arms ready to enfold, and He speaks words of comfort.

Hymn 290

While I reverently glory in the knowledge of Thy joy, O God, let me realize it even here on earth, lest I be sad and hopeless. Let me hear the angels sing in Thy presence. Let Thy holy joy comfort my heart and inspire my prayer. For where Thou art there must be gladness, and therefore I pray Thee to come to my heart and abide. Amen.

WHY NOT GOD?

A Few Words on Modern Humanism

BY THE REV. HENRY S. WHITEHEAD, PH.D.

WHEN a normal person believes in the existence of God, logic intimates that this fact is the most important with which he is constrained to deal. By normal persons I mean men like Charles C. Marshall, and Professor Pupin, and Abbott Lawrence Lowell.

There is a wide divergence in the nature and the corresponding *praxis* of such belief, and it is highly probable that quantitatively considered such belief accounts for the majority of civilized persons. Whatever one may decide to name the considerable minority of persons who have definitely given up such belief—intelligentsia, radical humanists—the fact remains that these constitute a minority.

Humanism, quite apart from whether in its most recent phases it is represented most adequately by Professor Babbitt and his "school" or by Horace M. Kallen and those who think with his group, has been operating for a good while in conjunction with belief in God. Without belief in God, humanism derives the impulse of the "forlorn hope." If there is no God, then humanism, somewhat like the pious persistence in religion of the deist-determinist of extreme Calvinistic stripe, automatically becomes the highest objective of thought and effort. Nevertheless (on the other hand) the elimination of the God-idea certainly deprives humanism of what has always been in comparatively modern times the primary motivation of the religious humanists, *i.e.*, the fact that one's duty to one's neighbor is closely associated with, and indeed derived from, one's duty to one's God.

The diversity open to the believer in God is wide. God is thought of, *e.g.*, as First Cause, as present in the experience of the individual, as immanent, as transcendent; even, to change the field about somewhat, God is apprehended either as more or less an abstraction or quite definitely as a Person.

These categories of thought are far from exhausting the modes in which the God-idea presents itself to the individual. They will serve, however, to indicate the diversity. Granted a dozen professing believers in a group, analysis would almost inevitably demonstrate twelve different ideas, ranging, ideally, from the immanent God of the theologian Moberly to "the big man in a beard and white lawn tie" of the most naive fundamentalist.

There are unquestionable differences (just as there are "schools" in humanism itself right now, with debate, friction, etc.) between, say, Christianity's typical humanitarianism and "pure humanism." No one in his senses knowing the facts could blink, for example, the fact that humanism places humanity and its improvement, its emancipation particularly, first and God nowhere or nearly so; while humanitarianism, with God in, at least goes through the motions of basing its motive on God Himself. But the general direction in practice is virtually the same. Phillips Brooks and St. Francis of Assisi unquestionably believed differently about God. Both, nevertheless, put prominently in practice the improvement of humanity, and that is the creed of humanism.

ANOTHER difference is, of course, the singleness of purpose alleged by humanists. To humanists humanity is the be-all and the end-all; necessarily so, because God is omitted from the scheme or relegated to a very obscure position in typical humanist thought and expression. This singleness of purpose cannot be attained by the humanitarian who operates in the name and under the egis of God, because to such an one God is first, not only as First Cause but in the natural sequences of his philosophy. The humanitarian loves humanity because he loves God. He believes in humanity because he understands that man is "made in the image" of God. His motivation is colored by gratitude. If, typically, he wastes time and effort, as a pure humanist would probably allege, in worshipping God, nevertheless he derives a quite definite stimulation for his humanitarianism from that prepossession.

A deist might very readily take up the point that, granted God's existence, it is not, so to speak, God's fault that a certain *bloc* of the intelligentsia has repudiated Him! It is, probably, the fault of His imperfect, inadequate, or even repellent presentation through that modern anomaly "the Churches." The informed deist would go on to say that there

is room for discrimination here. It is, the humanist would allege, these and the "abuses" of the Catholic Church, the Inquisition, and the rest of it (handy material for muckrakers), which have turned the thinking minds of comparative modernity in sweeping disgust away from God, away from the very idea of God; from God as a hindrance, as a bogey to frighten morons, old women, and demos in general.

FAIR enough! But—there is another side, many other sides. The nearest to "humanism" provided anywhere in the world in two millennia has been provided by the Church, the God-organization. Hospitals, teaching, all the rest of the humanist or humanitarian program came from and through the God-people. And, at least, the undivided Church possessed the merit of presenting God not only as best it found Him in its own experience and according to its lights, but, what is of greater importance, consistently. It is modern God-people who are at fault; the couple of hundred sects of jangling Protestantism in modern times, since Luther's debacle beginning in 1517. These God-people have given a picture of "Churchianity" as the old line, red ticket Socialists named it, instead of a reasonably consistent picture of God. Prejudice!

It is amusing to think of Professor Oman, for example. In his commentary on *Hrolfstand* he points out with stern historicity actuating every concise, scholarly sentence, that this important personage at the court and in the armies of Charlemagne died in battle in the pass of Roncesvalles, and that nothing further is known of him beyond the inference that he must have been a personage of importance in the later Carlovingian scheme of things because, a generation later, priestly chroniclers, in characteristic fashion, erected him into a hero with numerous exploits to his credit. This priestly interference is deprecated by the austere historian, jealous of his craft of exactitude and scientific recording of known facts. But Oman goes on to praise the minstrelsy of Languedoc almost in the next paragraph, for the production of the *Chanson de Roland*, based, as it is, on those same priestly chronicles!

The *Chanson de Roland*, in other words, is perfectly commendable. It was the product of that gang of loose-living jongleurs whose amorous exploits and courtier-like accomplishments ring down the ages and make pabulum for Professor Oman's austere approval. But the laborious work of the chroniclers gets into his bad books. They, of course, were priests, and it is usually sufficient merely to name "priestcraft" to connote a justification for any condemnation.

It is small wonder that the revolt of the intelligentsia has gone as far as it has. It is remarkable only that it did not come sooner, that it has been so gradual a process, even taking human nature into consideration. But from the viewpoint of our hypothetical deist it seems rather too bad that it eliminated God rather than the "Churchianity" which (the deist thinks) so sadly misrepresents the Central Actuality of the Universe.

By giving up God the strict humanist narrows his field, it would appear, unnecessarily. There are many questions which will arise, if humanism persists and begins really to operate, which, without God, he will be somewhat embarrassed in answering, questions which his tutelary divinity, "Science," does not care to trouble with very much. And these are not merely questions like why is all foliage green? Science, at best, is a shifting affair. Mere observation does not happily replace a Designer for the universe, and that in the very nature of things, or terms. Scientific acrimony is only less intensive in practice than the *odium theologicum*, and that difference in degree is itself a debatable matter.

But perhaps humanism will in the course of time come to demand a First Cause, and once more the divine teleology and some restated form of the Cosmological *Argumentum* for the Existence of God may come into play again to buttress its soaring course for the enlightenment of humanity. Old Paley was a highly reputable scientist in his generation. So, too, one remembers, was Roger Bacon, despite his monkish status. Bishop Berkeley is still among the philosophers.

And if humanism should ever succeed in knocking out Sectarianism—the more power to it! it would not be the first time in history that a radical enemy had generated such *Sturm und Drang* that the defensive policy was forced into a drawing together of the ranks, a closing-up process, which, in this hypothetical case, might force Christian people to see clearly for, perhaps the first time, the disaster of Our Unhappy Divisions.

Around the World With Bishop Roots

By the Rt. Rev. Logan H. Roots, D.D.

Bishop of Hankow

TRY here to summarize what seem to me the most significant points in my journey around the world which has lately come to an end. My dates were:

June 4-8, Hankow to Shanghai; preached at Holy Trinity Cathedral.
" 9-12, N. C. C. Com. on Retreats and Evangelism, Soochow.
" 13, sailed from Shanghai for Darien.
" 15-18, Darien to Harbin *via* Mukden.
" 18-25, Harbin to Moscow (7 hours here.)
" 27, Berlin.
" 28, London.
July 4, Quiet Day for Bishops, Fulham.
" 5, Service at Canterbury Cathedral.
" 6, Opening Service of Lambeth Conference in St. Paul's, London.
" 7 to Aug. 9, Sessions of Lambeth Conference.
Aug. 20-26, Southampton to New York.
" 27 to Oct. 3, Visits with relatives.
Oct. 4-5, Detroit; preached at Cathedral.
" 6-8, New York; meetings of Dep't of Missions and Nat'l Council.
" 10-14, Cambridge and Boston; Consecration of Dr. H. K. Sherrill, Bishop of Massachusetts.
" 18-22, Los Angeles and San Francisco.
" 28-Nov. 5, Honolulu.
Nov. 16, Arrive Shanghai.
" 19-21, N. C. C. Exec. Com. Meeting, Shanghai.

RUSSIA. Surprise and Challenge

THE journey across Siberia provided a surprise and a challenge of the first magnitude. The railway equipment was rather run down, service was efficient and polite, trains were comfortable enough and remarkably punctual. I cannot but feel kindly to an administration which stopped an express train to take me on when, through my carelessness, I was about to be left behind at Novo Sibirsk, in the middle of Siberia. Absolute control of the country by the Soviet government was obvious on every hand, not least in the sufferings of recalcitrating citizens. Militant anti-religious propaganda by the government was often in evidence. Youthful guides in Moscow, accepting prescribed fees but despising tips, were enthusiastic propagandists, proclaiming their scorn of bourgeois capitalistic civilization, and their conviction that the Five Year Program of the Soviets would surely succeed and that in ten years Communism would win out all over the world.

Reflecting on all this one can hardly escape the conclusion that the Bolshevik Revolution offers the most serious challenge Christianity has ever faced. The persecutions under the Roman Empire were those of brute force, with little deep conviction or careful thought behind them, whereas this is based on a logically developed philosophy and social theory, and is advocated by self-sacrificing and passionately devoted men and women. The Jerusalem Meeting of 1928 showed that the rival of Christianity for world allegiance is not one or all of the old religions, but is secularism—i.e., the life which neglects God as unnecessary. Bolshevism seems to have found a multitude in Russia whose religious dwellings had been swept and garnished by this passive secularism, and has turned them into aggressive atheists who hold Communism with a passion and devotion hitherto evoked by nothing short of religion. I am sure it behoves us in China to meet this challenge most seriously, both because we are part of the

EDITOR'S NOTE

As London is about equally distant from Hankow whether one travels east or west, Bishop Roots went completely around the world on his way to and from the Lambeth Conference. Bishop Roots' journey, made for the most part in leisurely fashion, took him from early June to the middle of November. The present account is reprinted from the "Hankow Newsletter"—without anybody's permission, but with thanks for the permission that doubtlessly would have been given if we had had time to ask it.

world as a whole which is challenged, but particularly because of the long frontier between Russia and China and the immense influence which Bolshevism is already wielding in this great nation. I think we should do this first of all by studying and understanding it. To this end I have made inquiries both in England and America and am assured that a good beginning of such study and understanding can

be made with the help of the following books:

1. W. H. Chamberlin's *Soviet Russia*, for the facts;
2. Maurice Hindus' *Humanity Uprooted*, for the atmosphere;
3. Max Eastman's *From Marx to Lenin*, for the theory.

ENGLAND AND THE LAMBETH CONFERENCE. Inspiration

CHINA'S confusion and suffering and the challenge of the Soviet Republics tend to be depressing. Rapid transit from Shanghai through Moscow, Warsaw, and Berlin to London made England and the Lambeth Conference, even more than they would have been otherwise, an inspiration. This was my third Lambeth Conference. It carried forward important plans proposed in former conferences, especially in matters concerning the reunion of Christendom. It reached clearer conceptions of the Church, and in particular suggested a definition of the Anglican communion which made a distinct step forward in those ideals of national or regional or "particular" Churches which, as they are more clearly formulated, help towards their own realization and towards the growth of true Catholic-mindedness. The perplexing problems of peace and war, marriage and sex, and race relationships were squarely faced and constructively handled. Even the report on "Youth and Its Vocation," least tangible of the subjects on the agenda, is worthy of the careful study which is asked for it, and it closes with an appeal which has already done much to create understanding and co-operation between youth and age in the vital tasks of the Church. Most important of all, the subject of "The Christian Doctrine of God" called forth a report and resolutions of deep significance. I saw Canon Streeter just after he had read this report and he was enthusiastic about it. The point about it was not only its wholesomeness and timeliness and forceful expression, but the fact that it was the deliberate and well-nigh unanimous expression of this representative group of bishops from all over the world, so that it cannot be set aside as the work of a mere individual or small group. It is unofficial but nevertheless rightly recognized as the voice of the Anglican communion at its best, and Canon Streeter said that he would try to see that it reaches some of the thoughtful Chinese that he met in China last summer, for it would be sure to help them.

The Report of the Lambeth Conference deserves careful study, and those who use a little imagination in the study will not find it difficult to realize that as the five weeks drew to a close the bishops became more and more conscious that it was the work of God's Holy Spirit that led them to such constructive conclusions, and which created a deepening fellowship among the three hundred and five bishops. "Every member of the Church, clerical or lay, is called to be a channel through which the divine Life flows for the quickening of mankind"; "A Way of Renewal"; "The Church a Witnessing Fellowship"; these became key phrases expressing the great ideals which loomed before us. With penitence for past failings, but above all with new certainty that God is working His purpose out, the bishops were pledging each other and the Church to enter

themselves and to invite others to enter with them upon the Way of Renewal to which we were convinced that God now calls us; namely, the complete and daily renewed commitment of ourselves to Him in the many-sided enterprises of prayer, thought, the social application of our faith, and especially the cultivation of the fellowship of the Holy Spirit.

AMERICA. Opportunity

I REMAINED in America especially for the meetings of the Department of Missions and the National Council, October 7th and 8th. Many important matters were dealt with, but the outstanding question was that of Registration—who was to decide whether our schools were to register in accordance with government requirements, and what should be the guiding principles in the decision of this question? The Department of Missions went carefully into a review of the situation up to date and made certain recommendations to the National Council on the subject. Next day the Council again went into the question most thoroughly and came to the conclusions embodied in the published resolutions, which leave the question to be decided by the several bishops in consultation with their councils of advice on the basis of generally accepted principles as to the Christian character of the schools and the safeguarding of property. Much light was thrown on the subject by information gathered by Bishop Burleson from the nine China bishops at Lambeth, and presented in a mimeographed memorandum to the Department and Council. Near the close of the debate Bishop Graves summed up the situation with characteristic clearness, frankness, and generosity, and the final action was in accordance with his advice.

One other subject should be mentioned here, and that is the action granting, as a temporary measure, for eighteen months beginning July, 1930, Children's Allowances to our clergy and primary school teachers. This action will do much to relieve a very difficult situation.

Both these actions made me feel more than ever the appropriateness of the word "opportunity" as describing the position in which we now stand—opportunity for the American Church to help the Chinese Church, and opportunity for the China Mission and the Church in our several dioceses to wage a good fight against the enemies of ignorance, superstition, hatred, violence, and lying which now beset us.

HONOLULU. Joy

MY EIGHT days in Honolulu were days of great joy. How could it be otherwise in that "Paradise of the Pacific" when Bishop Littell, Dr. Sherman, and I could meet there under such happy circumstances? Of course we could not suppress regret at separation from work and friends in China; but our minds were filled with thanksgiving for our more than thirty years of comradeship in China, and with the conviction that God Himself is guiding us all now in the new times which confront us. Both families are well and happy in Honolulu. The Bishop and Mrs. Littell are splendidly meeting the needs of this great field with its combined problems and opportunities, while Dr. and Mrs. Sherman are bringing refreshment and encouragement where the Bishop has at present no one else whom he can send. Manifestly they are to remain colleagues in Honolulu until the coming summer. After that Dr. Sherman's plans must be guided by factors not yet quite clearly seen, and our prayers are offered that God may make the way quite plain. Meantime the Shermans joined the Littells in asking me to carry warmest greetings—which the Hawaiians call "Aloha"—to their old friends and colleagues, both Chinese and foreigners, in China.

A most interesting service for the Oriental congregations was held at St. Peter's Church on the evening of November 2d, when, on the invitation of the Chinese congregation and their rector, the Rev. Sang Mark, the Japanese and Korean clergy with their people joined them and asked me to speak about Christianity in China today. This service, together with the two morning services at the Cathedral, first for the Hawaiian congregation and afterwards for American and other English-speaking people of many races—but both services conducted in English—indicated the problems of the Islands and the wonderful spirit and power in which they are being met. Here is one of the most favorable situations in the world for working out a solution of the questions of race relationships by mutual understanding, fair dealing and good will.

This journey has made plainer than ever the way in which China and Japan, Russia, and England, Europe, America, and the Islands of the Sea are facing a new era, and even now are already, in the hopes and prayers of God's people, "bound by gold chains about the feet of God."

RATIONALE ON A RELIGIOUS

(*Father Huntington at the "Conference of Young Bishops," College of Preachers, Cathedral Close, Washington, Advent 1930*)

HE CAME to lecture us, young bishops, in the Close. "My Fathers . . . , he said, And on that meekest head We marked the haloed glory of its snows. But in his eyes The fire of youth ne'er dies, Like Him whom John in Revelation knows. "White like wool . . . and eyes a flame of fire." Gat he these because he did aspire So long to be, O Christ, like Thee!

He came to Chapel and read us from the Word. Not what he read So much our spirits fed— Rather, as if a light, undimmed, unblurred, Burned upward from the Book, Making his face to look All shining with the Light to which the page referred. Shone there that light because his feet oft stirred, Like Moses', to mount Upward on Thy account!

At other times he came with us to Meditate: "Faith," "Hope," and "Love." And now like an eagle, now a dove, His words now slow and now precipitate, Brooded Religion's store, Upward with poets bore, Until they stood within the jewelled gate. God, is this kind By years of labor mined!

Refection came: we came to know his wit. "He knows," we said, "How to make our bread Sweet with the very pleasant joy of it. His cloistered heart Knows, too, life's jovial part. How good that he should deign to harbor it!" Saint, wit, and sage— Gave God this heritage!

ROBERT NELSON SPENCER,
Bishop of West Missouri.

THE END OF THE PILGRIMAGE

THE TOYS crossed the room together. When they finally reached the open door everything seemed to change. It was no longer a doorway but the entrance of a stable. In front of them, reclining on a couch of straw, was a mother and nestled close to her a little Baby. Above them the star in the sky shone brightly.

"We are here at last," whispered the Truck Driver. "There is the New Born King. But we have no gifts to present to Him. All we can do is to offer Him the best we have."

"Little King," he said as he went forward and knelt before the Baby and His mother, "I am a Truck Driver. I have nothing in my hands but I can bring you food and clothes. I am willing to work for you."

The Soldier, laying aside his gun, came and knelt beside his friend.

"Little King," said he, "I am a Soldier. Neither have I anything in my hands but I can guard and protect you. I am ready to risk my life for you."

Very timidly went forward the Doll and knelt before the Baby and His mother.

"Little King," she said, "I am not a Truck Driver, neither am I a Soldier, and I have nothing in my hands. I am only a Doll and there is not much a Doll can do."

Then looking into His face she said, "But I shall love you."

—Quoted by the *Ascension Herald* from *The Toys' Pilgrimage*.

The Impact of the Church on Rural Life

By R. J. Colbert

Chief of the Bureau of Economics and Sociology, Extension Division, University of Wisconsin

THROUGHOUT most of our history as a nation our population has been distinctly rural. It has only been during the last quarter of a century that our urban population has grown to the point where now more than half the population resides in centers of more than 2,500. To be sure, many communities with more than 2,500 population are definitely rural—*i.e.*, depend almost wholly on surrounding agricultural life for most of their business and industry. Be that as it may, when a town attains a population of from 2,000 to 3,000 it considers itself quite urban, and it tends to lose its close and intimate attitude toward the dirt farmer.

In 1920 the farm, village, and urban populations have the following relations:¹

CLASS	NUMBER	PER CENT DISTRIBUTION
Total population	105,710,620	100.0
Farm population	31,614,269	29.9
Village population	20,047,377	19.0
Urban population	54,048,974	51.1

While some of these villages are industrial of nature—some are mining villages and others are built around mills and industrial plants—yet we would be safe in saying that 51,000,000, or about 47 per cent of our total population is still rural. The 1930 census will double and show about the same numerical rural population, with the ratio reduced to about 45 per cent.

This shift of population is generally referred to as *urbanization*. But we must not think that urbanization is merely a shift of population; it has become a deeper and more significant influence than a mere shift of numbers. It amounts to a revolution in the ideas and ideals of the American people. It has revolutionized community life.

While we were still a nation of farmers our communities were quite small and intimate—even the county was much too large to be considered a community. Most of the social life of the people was limited to the distance old Dobbin could trot in a half day and get back to plow corn the next morning. Within this small community everybody knew everybody else painfully well. Public opinion fitted snugly over personal conduct. The church occupied the center of community life and at least a remnant of stern Puritanism compelled a due regard and a fairly faithful observance of the sabbath. Those were days when public opinion furnished fairly sturdy props for the otherwise wayward and sometimes indifferent spiritual characters. Furthermore, the home was still intact in those days—less than a half century ago—and what props could not be found in the public opinion of the community were generally present in the home life.

Now urbanization has almost completely destroyed this traditional setting of American life. Industrialization has not stopped at the corporation lines of our cities; it has swept the country side. Today the community is not bounded by the distance old Dobbin could trot in a half day; it reaches now far beyond where we are known personally and intimately. Good roads and the automobile, the telephone, and the radio have widened our economic and social contacts. Incidentally public opinion has lost its power of control of personal conduct, or even to compel church attendance or due regard for the sabbath. The spirit of the painfully personal society has given way to the free and often aimless spirit of “do as you would do in a big city where you are not known.” There are no longer any props to sustain the spiritual life of the individual, even the home has lost its power to hold and control the members of the family. The old habit-forming forces are no longer felt or of any consequence, and an entirely new set of forces are shaping the characters of our children.

There is no question but what the farmer feels this impact of urbanization much more keenly than does his city cousin. With the modern farm machinery, trucks, tractors, and good roads he is able to get his crops planted and harvested and his marketing done with less labor.² He can purchase the family's clothing ready made, and a larger part of what he consumes can now be purchased more cheaply than his wife and daughters can make it. His children, therefore, must often look elsewhere for occupation and livelihood, and they naturally turn to the city. “It is apparent that beginning with the age of 10 to 14 for the females and 15 to 19 for the males, there is an important and rather rapid transfer of persons from the farm population to the urban population.”³ Now a generation or two ago, when a son, “just naturally” followed his father's occupation, and a daughter's place was in the home until she, herself, became a home-maker, there was no question of vocational guidance, nor was there much for the parents to worry about in the outcome. But the child's entry into this impersonal society, and especially into the big city with all its temptations and luring attractions, gives the horny-handed farmer no small amount of anxiety and concern. He realizes that there are no longer any props to support the characters of his children, and more than ever he wonders as to whether or not they have sufficient spiritual sturdiness to “go straight and make good men and women of themselves.” Never before did so much depend upon the religious training and spiritual foundations of youth.

As we face these situations we are forced to the conclusion that the farmer not only needs a sound program of economic “relief,” but even more does he need a sound program of spiritual relief—if I may so put it.

NOW how are the Churches responding to this challenge of the rural community? This impact of urbanization has seriously handicapped them so far as effectively serving the country districts. In the first place, there has been a withdrawal of the clergy from country work, just as there has been withdrawal of physicians and surgeons. The person in the country community has had to face a discouraging situation—he has been made to feel that if he were efficient or at all able he would not be “compelled to stick in the mud,” but would be called to a city pulpit. During the past twenty-five years especially, the rural churches have been regarded as “problems.” They have become little more than preaching stations, and too generally the preaching is done by young theologians or by superannuated clergy. Even the preaching services are too often irregular and intermittent, and the sermons are most often prepared with a city audience in mind and not turned to the needs of country folk. In other words the Churches have drifted into the habit of “preaching at” the farmer, seldom do they extend their pastoral duties to these people who, more than any other group, feel the need for such a service.

Now there was a time when preaching was a very important service—it used to be the chief agency for adult education. Until about a half-century ago the preacher was often the best educated man in the community. He was about the only one who subscribed for the *Atlantic Monthly* and spent money for good books. As a matter of fact, many of our small denominational colleges here in the Middle West were built around clergymen's libraries. Today, even for the farmer, there are scores of efficient channels for adult education, and this function of the preacher has become less important—at least a different sort of sermon is called for. However, as preaching has lost its former prominence, pastoral service has become increasingly needed. The sort of program of agricultural relief that the Churches must provide should fill the farmer's most urgent

¹ *Farm Population of the U. S., 1920, Census Monographs VI, 1926.*
p. 53.

² *Ibid.*, p. 19 *f.*
³ *Ibid.*, p. 85.

spiritual need—that need is, first, for a wise, understanding, constructive, and loyal pastoral service, and second, an opportunity for regular worship.

We hear a great deal about there being too many country churches—doubtless there are too many buildings. But one does not have to be a Solomon to discern that there are all too few country churches serving the spiritual needs of country people! This withdrawal of the churches from the country has brought a decided religious drought upon the rural community. There has been a very definite decline in the religious life and the Church affiliation of the rural population. The 1926 Census of Religious Bodies, recently published by the U. S. Bureau of Census, tells us that the 52 per cent of the population living in urban centers furnish almost 66 per cent of all the Church members. Of the fifty-one million living on the farms and in the villages only a few over nineteen million—less than two out of every five—are affiliated with religious bodies.⁴ And yet, in the face of this evident neglect, the country people are

trying, as best they can, to teach their children the lessons of Christianity—practically half of the twenty-one million children enrolled in Sunday schools are in the rural communities.

That the city churches are beginning to feel the effect of this withdrawal of the active Church life from the country is also evident. Milwaukee, for example, has increased its population 20 per cent during the decade, 1916-1926; but its Church membership increased only 15.7 per cent.⁵ This was the period when Milwaukee received its chief increase from the migration of country youth from the farms of the state.

We conclude, therefore, that the lessening of the religious impact on country life is definitely affecting the spiritual tone of the whole nation—urban as well as rural. Furthermore, a sound policy and program for spiritual relief of the rural community is an essential phase of the present-day need for "Farm Relief."

⁴ *Census of Religious Bodies*, U. S. Bureau of Census, 1930, p. 83.

⁵ *Ibid.*, p. 68.

With the Church's Poets

WINTER BEECH

IN SUMMER my beech tree stood
like a bride in her lacy veil of green—
perfect—no flaw to mar her loveliness.

But now that winter has come,
and all her leaves lie scattered on the ground,
I see the scars
where heedless boys and fervid lovers
cut hearts and rough initials,

and the deep wound
where the mad wind's merciless blade
struck from her side the low-sweeping limb.



Yet is she not more beautiful today—
gray, stately form, so clear
against the sunset sky?

AGNES BALLARD.

FOAM FLOWERS

FOAM flowers unfold and fade
Between two sea-bird cries—
Because blooms so pure were not made
On earth to abide.

On another tide
For a moment rise
White souls of babes—and hide
Again in the deep.

What destiny can God keep
For such as these,
Who a moment wake—and sleep
On earth's dark seas?

CHARLES BALLARD.

PROFIT

I AM a grasper of the world;
My watchful eye
Sweeps up that distant pine tree curled
Against the sky.

I gather beauty from the sea—
A lonely sail—
The calm inflexibility
Behind a gale.

I hold the stars, a bird that sings,
A mountain-range—
All symbols of the best of things
That do not change.

ALAN B. CREIGHTON.

THE PRIOR

THEY say that when he paced alone
The cloister's leafy terrace high,
The moonbeams through the branches shone
On dim seen forms still lingering nigh;

That when at times soft breezes brought
His calm low chant of praise and prayer,
The listeners to its music caught
Sweet antiphons upon the air.

They say when he returned to rest,
As rose the later stars of night,
And gave them blessing from the Blest,
They feared, because his face was Light.

NORMAN W. SMITH.

SOUNDS

SOME sounds are good to hear,
Even the jaded ear
Of those who dwell
Beside the roaring "L"
Responds
To homely sounds
Of horses' hoofs,
Of rain upon the roofs,
St. Mary's and St. Michael's bell
Ring out a brave clear knell
Above the noise and glare.
Some set their watches;
Others say a prayer.

EVANGELINE C. COZZENS.

A Pioneer Teacher Among the Negroes

By the Rev. R. I. Johnson

Rector of St. Cyprian's Church, New Bern, N. C.

IN THE diocese of East Carolina there still survive, though the number is steadily diminishing, a few colored people whose age and recollections cover the whole period of the Church's work among this group from emancipation until now. Some of them have been known throughout the Church for their zeal and consecration in the work. To them as well as to interested and sympathetic bishops, white priests, and devoted colored priests is due recognition for lasting contributions in establishing and carrying forward the evangelistic and educational activities of the Church among this people. Many of these colored workers were remarkable in many ways and did work of a unique character which would make an absorbing story, could it be compiled, and would be a worthwhile addition to the missionary annals of the Church.

Such a remarkable soul was the late Mrs. Frances S. Norwood of St. Mark's parish, Wilmington, N. C. She was born in Wilmington, June 5, 1846, and spent her whole life there in fruitful religious and educational activities of great helpfulness, and was surely a prophetess not without honor among her own people as well as the whole community, white and colored. Her parents were James Drawborn Sampson and Frances Kellogg Sampson, his wife, free people of color. Mr. Sampson received his name from the Sampsons of Sampson county, the aristocratic stock from which the county derived its name. The Sampsons were prominent and well-to-do among the free people of color, the father being a preacher, and successful contractor and builder of his time. Deeply interested in his people he established the first school for free colored children in Wilmington on the corner of Fourth and Red Cross streets in 1857. He hired a special tutor for Frances and the other children of a large family. Frances absorbed all her tutor could give of arithmetic, history, geography, and the contents of Webster's *Blue Back Spelling Book* so justly famed as the educational manual of her generation. But having an unquenchable thirst for more knowledge she read and re-read everything available—almanacs, newspapers, *Pilgrim's Progress*, her Bible through and through, and old books her father had brought from Sampson county.

The educational work of Frances Norwood began with the gathering of the children of her father's apprentices in the loft of his barn in a day when the teaching of the slaves was forbidden by law. The materials were chalk from her father's carpenter shop, and smooth boards and blocks. So effectively did she do this secret work that when freedom was proclaimed it was a puzzle to all how these apprentices were able to read, write, and figure so well. She had been assisted by her brothers who displayed a similar interest in the work. After the war these apprentices were known as intelligent and competent builders.

Frances found a ready field for the expression of her teaching ability in the school her father had founded in 1857 where she labored until her zeal led her to admit a few slave children which caused the authorities to close it.

Later she was to have unforgettable experiences in the Spalding Settlement in Columbus county where the free Negroes needed a teacher for their children and, having heard of the young woman who had done this work in Wilmington, they engaged her. Here she became the first teacher of the little George H. White, who in later years was a Congressman from North Carolina. Here she taught little Arthur Moore who became Dr. A. M. Moore, the philanthropist and business leader of the North Carolina Mutual group at Durham. Gathered around her in this school were the ancestors of the present outstanding Spalding family and others who are well known in North Carolina, New Jersey, Ohio, and elsewhere. Illness among her homefolk in Wilmington ended this phase of her career after five years of influential service.

AFTER the close of the war between the States, northern workers, who had come south to teach among the Freedmen, promoted the organization of a league to interest the

colored people in the duty of educating their children. "Miss Fanny," as she was affectionately called by her people, was made president of the league. In these meetings, where she was assisted by her sister Susie, her rare eloquence in speaking was an inspiration to all. Schools sprang up all over the city. Competitive examinations were held to discover colored persons competent to teach as assistants to the workers. In these examinations she excelled and was appointed a teacher in Peabody School where she labored for several years, eventually becoming principal. It was during these years that she knew and worked with such devoted and consecrated white ladies from the North as Miss Heskith, Miss Sproat, Mrs. Twitcher, and Mrs. Greenwald, by whom she was greatly beloved.

During the above mentioned period she was married to George H. Jackson, a man of letters, musically inclined, of good standing in the community, a carpenter, and in his lifetime a sheriff. Six children were born to them of whom two survive.

In the next period her educational and religious activities blend as she took an active part in the founding of St. Mark's Church and St. Barnabas' School, remembered as "The Old Red School" by those who recall with pride their first acquaintance there with Appleton's "Readers." In the year 1869, the Rev. Charles Otis Brady was brought by Bishop Atkinson from Boston, Mass., to take charge of the beginnings of St. Mark's Church. Before the building of the church colored people had worshipped at St. Paul's, Fourth and Orange streets. Sunday school was held across the railroad at Fifth and Harnett. Here "Miss Fanny" joined in a great missionary work among the lowly with the aid of such consecrated souls as Mrs. Thalia Scott, Mrs. Polly King, widow of the late Rev. J. E. King of St. Michael's and All Angels, Charlotte, and many others who have passed on into the Great Beyond. The "Norwood boys," sons of the Mr. Norwood, a widower, who was to marry the widow Jackson, were often seen carrying a small melodeon through the streets a distance of a mile or more that music might be had for the services on Sunday afternoon. Here St. Barnabas' day school was established and "Miss Fanny" took charge assisted by Mr. Brady's daughters, Misses Eugenia, Alice, and Elmira. It was strictly a Church school opening each morning with Morning Prayer and each afternoon recess with Evening Prayer; while Mr. Brady came on Fridays to catechize the children and hear the Creed, Prayers, and the Collect for the following Sunday recited.

Having become a widow, Mrs. Jackson married John G. Norwood, vestryman and later senior warden of St. Mark's Church. He was a successful contractor and a man of large family.

Through the years the school experienced many trying vicissitudes but amid them all "Miss Fanny" stuck. After the death of Mr. Brady, the school was conducted by the Rev. Charles T. Coerr, white, for several years but again fell into the hands of Mrs. Norwood.

In a day when schools were scarce and crowded, St. Barnabas' Church school met a deeply felt need in the life of the community. But as other schools became more adequate St. Barnabas' dwindled in size, though there were always people who would send their children to no one except "Miss Fanny" because of her beautiful Christian character and religious teachings. Finally in 1918 she gave up the work after a teaching career of sixty-seven years. It is said that Bishop Atkinson so highly esteemed her religious character and teaching ability that he expressed a desire to offer her name as first principal of a school for colored youth about to be established in the '60s at Raleigh, which has since grown to be our St. Augustine's College in that city.

IT WAS in the days of the Rev. Mr. Brady, more than fifty-eight years ago, that her activities as a Church worker began. She was confirmed by Bishop Atkinson in the first class at St. Mark's. Not only as parochial school teacher as

stated above, but as Sunday school worker and president of the first branch of the Woman's Auxiliary among colored people in the diocese of North Carolina was she an ardent servant of the Master. More than fifty years she led in women's work. When the individual branches of the Colored Convocation of East Carolina were combined for the first time in a convocational group by Bishop Strange at New Bern in 1909 she was chosen first convocational president in special recognition not only of her ability but also of her long years of untiring service. Bishop Strange and the Rev. Mr. Suthern, then rector of St. Mark's, Wilmington, escorted her to the chair. In commemoration and appreciation of her fifty years of service in women's activities, the Woman's Auxiliary, assembled in annual meeting at St. Mark's Church, Wilmington, under the presidency of her successor, Mrs. R. I. Johnson, in July, 1929, presented Mrs. Norwood with a gold chain. The years of Mrs. Norwood's presidency in both convocational and parish branches were filled with devoted labors for missions, thank offerings, specials, and parish needs. She was never too busy to answer a call to labor for these causes which she so deeply loved.

She led and labored during the episcopacies of four bishops—Atkinson, Watson, Strange, and Darst—antedating by many years the organization of the Eastern diocese. In her days, St. Mark's Church had as its ministers the Rev. Messrs. Brady, Coerr, Fauchette, Jackson, Bennett, Suthern, Parish, Griffith, Willett, and Caution. Each would testify to her unfailing loyalty. She encouraged and mothered the young ministers; she was a staunch friend to the older ones. Her philosophy was, "Stand by him. If he is a good minister, stand by him trusting to keep him so; if he is a poor one, stand by him, trusting to make him better."

After her seventy-second year Mrs. Norwood visited the Rev. W. B. Suthern and family at St. Andrew's Church, Cleveland, Ohio, for whom she felt a motherly care. She visited the church in Jamaica under the Rev. William McKinney and St. Ambrose's, Raleigh, during the rectorates of the Rev. Messrs. Cochran and Fisher. Rectors and people together viewed her visits as a kind of spiritual pilgrimage and a spiritual benediction to the women workers in these places while all were subdued and strengthened by her quiet acts of worship and reverence for holy things. Her zeal, her undimmed eloquence under the weight of years, inspired all who in each place were loath to see her depart.

Her favorite passage in the Scriptures was St. Luke 4:16-21. These words caused her at times to desire to go as a missionary to distant lands and later in life to prepare for the work of a deaconess. It pleased God that she should do neither; but that in the city where she was born she should spend all the years of a long and consecrated life in the service of her people who felt her healing touch and illuminating presence both before and after emancipation. She walked and talked with them through eighty-four happy and busy years, worshiping in beautiful reverence and giving of body, soul, and spirit in untiring service. To God be praise for such as Fanny Norwood! As one who had wrought mightily and well and whose work was done she passed peacefully on August 10, 1930, lamented by thousands.

"I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labors and their works do follow them."

LIVING BIOGRAPHY

IF I could find a few brief leisure hours,
Perhaps they might be all that I require
To tell the story of my heart's desire,
And show the world I have immortal powers.
But, since there is no leisure time for me,
And every waking hour is spent in toil,
How can I write amid this mad turmoil?
Must I deny my immortality?

I am resolved: I will not be denied;
The world shall read the story of my life,
If not in words that I might write with pride,
At least in noble deeds through years of strife.
Each day I live shall be an acted page
That men will read while I am on life's stage.

E. GUY TALBOTT.

THE ADOLESCENT AND THE CHURCH

BY MARY ELIZABETH BOUCK

ON THE "Bishop's Page" in a recent number of the *Oregon Churchman* the Rt. Rev. Walter Taylor Sumner asks this question: "Why is it that, as I go about the diocese, I find so few high school students either in the Church school or in the congregation?"

When we stop to think about it, it is a serious question, for the situation, of course, isn't peculiar to Oregon. Just at the impressionable age when our young people are beginning to face life "on their own responsibility" many of them break all contact with the Church. Some of them, of course, will return later when they are old enough to realize that man cannot "live by bread alone"; but others will drift away to become agnostics or to take up some "ism"; still others go with friends to become affiliated with some other Church. And why do they do it? Is it the parents' fault? There are some parents, of course, and godparents, too, who feel that their duty toward a child is done if they see that he is confirmed, but the answer probably lies deeper than that. It lies in the age of the young people themselves.

The writer has had several years' experience as a high school teacher and she knows how extremely difficult an adolescent can be. Any parent will corroborate that statement. When our children enter their "teens" they are too old to be in leading strings and too young to be left to their own discretion. They begin to want to be independent and to fret at all restraint. Their ideas often create serious problems both for their parents and themselves. At this age, then, parental restraint begins to weaken, and one of the first barriers to be let down is the Church school. If they want to continue in attendance they do, and if they don't, they don't; neither the parents nor the Church can compel attendance. The only thing the Church can do is to make the Church school such a compelling force in their lives that they will feel constrained to go regularly. And how is this to be accomplished?

In the writer's childhood Sunday school was a place where we went once a week, for an hour on Sunday afternoons. There, after a short service consisting of a hymn, some prayers, and the recital of the Creed, we repeated the Collect for the Day and parts of the Church Catechism. If there was any time left after that, the teacher told us a Bible story. Nowadays we have progressed beyond that, but we haven't progressed far enough, and most of our progress has been with the little children who don't need it as much as the older ones do. We do try to grade our Church schools now and to have a regular course of study, but we still have untrained teachers, though many of them are splendid people, and we lack system about many things. As our children grow older they notice these things and especially do our critical adolescents consider every little detail. They see we have no adult classes. They consider themselves grown up, and if their parents don't attend church regularly why should they go to Church school?

Another influence with which the Church must reckon, in Oregon at least, though it may not be so elsewhere, is the Bible Study course which is given in the public schools. The writer knows two children, aged 10 and 12, who are not in Church school this year because their father told them that if they took Bible Study in school they needn't go to Church school. (He's not an Episcopalian but their mother is.) They can name and classify the books of the Bible, quote long passages of Scripture, and have gathered much general information about characters, places, and customs of the Bible. The course is given weekly under an able woman, and is strictly non-sectarian. What they get is interesting but not particularly helpful from a moral point of view. It is all right to let it supplement the Church school but not to let it take the place of it (the Church school). If the parents don't see the difference between such a course and the Church school, can the children be expected to? And will children so trained be apt to attend church and Church school when they reach the adolescent age?

With forces like this to consider and a civilization that is continually growing more materialistic, what can the Church do to hold its young people? And it must hold them, because,

(Continued on page 406)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE MEANING OF CANON 23

To the Editor of *The Living Church*:

YOUR VERY HUMBLE plea and your desire for cessation of internecine strife in the Church in New York printed as a note at the end of a letter from Dr. Bowie is most laudable. But as Dr. Bowie signifies that he desires to follow discipline, it might be well to call his attention, and that of the Bishop of New York, to the fact that the Bishop and Council have clearly defined the meaning of the canon governing in such cases.

In 1919 a Memorial and Petition signed by over 10,000 communicants of the Church was presented to the House of Bishops, among other things asking the House to define and interpret the provision of Canon 20, "so that there may be no doubt in the mind of any, and that you define particularly the words 'Christian Men' as used in said Canon as to whether such persons must be baptized and confirmed and that you also define particularly the words 'special occasions' as to whether such occasions may be the regular services of Morning and Evening Prayer and the Holy Communion." In response a finding was returned, in part as follows:

"The Bishops in Council, having received from the House of Bishops, among other communications, a memorial and petition signed by 10,508 communicants of the Church, the burden of which is concern for certain matters of a disciplinary nature in the life of the Church, makes answer to the petitioners and others as follows:

"Everywhere it is recognized that the ordained clergy of the Church are the authorized teachers of the faith; that the accepted definition of a 'Christian man' in Canon 20 is that he is a man who has been baptized with water in the Name of the Father and of the Son and of the Holy Ghost and desires to live according to the law of Christ; that the phrase 'special occasions in Canon 20, line 12, was intended to describe such meetings and services in the church as are held to meet some particular emergency or deal with some special need and are not part of the regular order and worship of the Church."

Of course, the Evening Service at Grace Church may not be one of the regular order and worship of the Church, in which case Dr. Bowie is not to be criticized. But the writer knows of several cases in which Christian men who are not ministers of this Church have been permitted to make addresses, not preach sermons, at Morning Prayer or Evening Prayer, but does not know whether they were licensed by the Bishop having jurisdiction, to do so.

In any case, it seems wise that this interpretation of Canon 20 should be widely known so that there will be no intentional breaking of the law in the Church.

Glendale, N. Y.

(Rev.) WILLIAM H. A. HALL.

To the Editor of *The Living Church*:

ENDEAVORING NOT TO restate anything that I wrote, about two years ago, relative to the present Canon 23, in the Correspondence columns, I wish to take issue with the Rev. Romilly F. Humphries, in his letter published in your issue of December 27th, wherein he urges changing this canon by eliminating the words "special occasions." By so doing, in my opinion, the General Convention would be opening wide the doors again for a period of agitation on the "open pulpit" proposition that was a sad bone of contention prior to 1907, the time when the present Canon 23 was enacted.

As the canon stands today the American Episcopal Church is carrying out the true heritage given to us in the Book of Common Prayer and the teachings of the Church, by insisting upon her services being conducted by an Apostolic Ministry, except when a licensed lay reader is authorized to conduct such of the service as the canons and Book of Common Prayer permit.

Under the present canon, when it may be thought desirable and expedient, upon "special occasions," the Bishop of the diocese may grant "permission to Christian men to make addresses in the Church."

All members of the Church are urged, and are really expected, to attend, as much as possible, all the services of the Church, which includes Morning Prayer, Evening Prayer, Litany,

the Administration of the Holy Communion, and other services provided in the Book of Common Prayer. They attend these services to worship God, and at the Eucharist to receive the Sacrament, in the way and manner prescribed by the Church.

To cut out the words "special occasions" and thus do away with the only safeguard that now protects our Church people from being imposed upon at Morning or Evening Prayer, or any other service of the Church, for any rector or priest in charge could conduct the Prayer Book services, and if he so desired, have and allow some outsider (with the Bishop's permission) to address the congregation on any subject he may desire. Of course a member could leave just before such an address, but Church people as a rule are well bred and are loath to show an act of courtesy by leaving during any service of the Church, before it is finally finished, and would thus have to remain to hear a dissertation on some subject they or perhaps the Church, are not interested in, even, perhaps, to have to listen to another Judge Lindsey present his ideas on "Companionate Marriage" or some other "fad" held by the speaker. If the address of a "Christian man" is to be made upon a "special occasion," then no one would be under Churchly obligations to attend, and would thus not be compelled to listen to a dissertation they were not interested in.

The other suggestion made by Mr. Humphries, that a "slight change" be made so that a minister not in Episcopal orders be permitted to assist in a service of a marriage or burial because of friendly relationship of the parties is equally objectionable, for so to do would be committing the Church to the recognition of the validity of the ordination of the ministers of the denominations. While the burial office is not a recognized Sacrament, yet, the Solemnization of Matrimony is held as a Sacrament by a very large body of the Church and, I opine, if all our Church so held it, there would be no excuse or reason to discuss "Companionate Marriage," which is nothing more than licensed concubinage.

The suggestions for a change in Canon 23, as made by Mr. Humphries, appear simply an attempt to foist upon the Church in America the "open pulpit," which the canon was made to prevent. Let the canon remain as it is and let Churchmen familiarize themselves with and study more earnestly the Preface to the Ordinal and accept the teachings of the Book of Common Prayer as adopted and used in this country, then there would be less inclination to "follow after false gods."

Eureka Springs, Ark.

CHAS. D. JAMES.

THE CHURCH AND THE NEGRO

To the Editor of *The Living Church*:

IN THE ISSUE OF THE LIVING CHURCH for December 27, 1930, Rev. George F. Bragg writes a very interesting letter on the number of Negro communicants reported in the *Living Church Annual* for the year 1931.

It is of interest to note that almost one half of the number of Negro Churchmen are to be found in the dioceses of New York, Pennsylvania, and New Jersey. Florida, Washington, and Illinois also make a good showing. But it seems any one who has read Fr. Bragg's letter will readily see that in the states where the largest number of Negro people are just where we have the smallest number of Negro Churchmen. From observation and experience one notices that away from the seaboard states, where we find a large number of West Indian Negroes who have had contact with the Church in their native homes. As usual in all the phases of Negro life here in the states the West Indian Negroes have been a factor in all the things that stand for social welfare in the life of his native brothers. It is especially noticed in the Church. The late Bishop Shipman was especially gratified by the large number of Negro Churchmen in the diocese. As we all know, racial affairs are as a rule not conducive to the Negro coming into the Church in large numbers. A splendid chance is before the Church today, in the attitude of public opinion in race relations. One notices in the Church press from time to time the great stress that is placed on the foreign-born, mountain whites, Christian Jews, etc., but not very much is said about aggressive work among Negro people. To be candid, can the Church assimilate the

Negro? Instead of a few hundreds, here and there, we ought to have thousands. If we are hungry for souls and anxious for the advancement of the Kingdom of our blessed Lord, His Church, then we all of the clergy and laity will do all we can to change the attitude of public opinion toward the Negro.

Flushing, L. I., N. Y.

ERNEST H. PULLEY.

"CHRISTIANITY AND PROSPERITY"

To the Editor of *The Living Church*:

EVERY IMPORTANT leading article in your last issue begins with these words, "If we could find a way to bridge economics with Christianity it might prove also the way to general prosperity."

Not "might" but "would," for indeed it would. Many years ago a very wise American wrote two books in which the way is clearly shown. He was Edward Bellamy and the two books are *Looking Backward* and *Equality*. I would suggest that in the present distress all Christian people read or re-read these two books.

Recently Dr. Fosdick has seemed to say that the choice now seems to be between capitalism, which will continue to result in misery for untold thousands, and communism, which he detests. But Edward Bellamy shows another possibility. I am quite sure that the majority of honest and intelligent people who will read these books will agree that here we have not only an ideal but a workable plan. All that is needed is a thorough understanding of the principles of the books and a determined desire to carry them into operation. I read these books forty years ago and have studied them many times since, and have never yet heard a single argument against the plan or the ideal which will hold water for a moment.

McComb, Miss.

(Rev.) EDWARD G. MAXTED.

[Each of the books mentioned may be obtained at \$2.00; the former being published by Houghton Mifflin, and the latter by Appleton. A cheaper edition of *Looking Backward* is published by Vanguard at 50 cts.—EDITOR, L. C.]

WYCLIF AND THE BIBLE

To the Editor of *The Living Church*:

MY I BE permitted to reply to the various letters that have appeared in *THE LIVING CHURCH*, and to my thirty-five private correspondents, regarding my article, *Did Wyclif Translate the Bible?*

Firstly, may I express my warm sense of gratitude to my critics for their invariable and undeviating courtesy, and more especially to Professor Norman B. Nash of the Cambridge Theological Seminary.

Secondly, to reiterate my profound debt to the late Cardinal Gasquet, to whom I owe what taste and knowledge I have for the curious by-paths in Church history, and under whose direction and from whose vast store of ecclesiastical learning, I accumulated what facts—I repeat, *facts*—I have used in these and other books and articles.

Thirdly. The title of the disputed article was perhaps a misnomer. My thesis was, that the so-called Wyclif translation was a perfectly orthodox translation, published under proper canonical episcopal license; that Wyclif himself was an erratic but perfectly orthodox priest of *Ecclesia Anglicana*, and died as a rector of that Church, while assisting at the most solemn celebration of the denomination; and, lastly, that the Church did all that it could, prior to the introduction of printing, and— even more important—the manufacture of paper; to put the Holy Scriptures before the people. I may write obscure English, and perhaps my meaning was not clear, but that was the chain of ideas I intended to convey. I wonder if any of your readers have come across a book by Thomas James, published in the year 1608, entitled *An apologie for John Wickliffe, showing his conformitie with the now Church of England*. He was the Bodleian librarian, and the book issued from Oxford.

Suppose that in four hundred years' time our descendants read something like this: "Until the invention of the electric light, America was shrouded in gloom, only illuminated by tallow candles made of the fat of animals. A certain school of historians assert that, so far from this being the case, the streets, public buildings, and homes of the people were illuminated by a substance called coal gas. That these people are blinded by prejudice, and ignorant of the first principles of historical research, is shown by the fact that in the whole length and breadth of the country only two hundred so-called gas fixtures are to be found in museums and private collections. It must be accepted as a sign of the economic degradation of the age that, in 1818, the Tallow Chandlers Company of London endeavored to obtain legislation to prevent the spread of artificial illumination." Will your readers kindly tell me the

difference between this line of argument, and the usual Protestant evidence for the darkness of the pre-Reformation Church of England?

There were 8,942 parishes in the United Kingdom at the introduction of printing. The conservative cost of a complete MS. of the Bible was \$5,000 of our money. Does anybody consider the labor involved in translating the whole Bible into the eighteen English dialects, from Cornish to Northumbrian? And considering the number of errors that will creep into a manuscript copy of even one book of the Bible at the present day, why maintain that the Church was stifling religious freedom in insisting that every copy was examined and licensed?

This is all I have to say on the subject. I have my opinion formed on my reading of the evidence. This is still a free country, and people who think differently are entitled to their own opinion. Wyclif has been dead for some time, and the Bible is now available for everybody. Now and then we occasionally come across someone in the congregation who is known to read it.

(Rev.) JOHN R. CROSBY.

Seaford, Del.

FEEDING PORTO RICAN CHILDREN

To the Editor of *The Living Church*:

EVERY AMERICAN must be grateful for the well considered plan of the recently organized Porto Rico Child Feeding Committee. No one who has visited Porto Rico, especially if he has had time to get into the interior of the Island, will doubt the necessity and wisdom of the plan.

For several years our Church in Porto Rico, under the leadership of Bishop Colmore, has been making its contribution to the solution of that problem. In several of our schools and missions, especially in the country districts, it has been necessary to help the children along the lines suggested by the committee, though of course, as our resources are limited, not to the extent that will be possible for a committee having the backing of the American people.

Governor Roosevelt has assured Bishop Colmore that, as honorary chairman of the Porto Rico Child Feeding Committee, he heartily approves of Bishop Colmore's suggestion that any members of our Church willing to share in meeting the need of the Porto Rican children, should designate their gifts to be used by the Episcopal Church. Any funds sent to the committee at its New York office, 60 East 42d street, so designated will be transmitted by it to Bishop Colmore.

Bishop Colmore assures me that the committee that has undertaken this task has the hearty support and approval of all our Church authorities in Porto Rico.

It is a pleasure to say that Miss Mildred Hayes of our mission in Mayaguez, who has had wide experience in philanthropic work among Porto Ricans, has been asked by the Porto Rico authorities of the Child Feeding Committee to take, temporarily, an important executive post, and with Bishop Colmore's approval she has agreed so to do.

If anyone desires additional information with regard to the necessity for this effort to provide for Porto Rico's undernourished children, he cannot do better than to secure from the Bureau of Insular Affairs, War Department, Washington, D. C., a copy of Governor Roosevelt's report for the fiscal year ending June, 1930. It is about as unlike official reports as anything that can be imagined. It is a document of rare insight and deep human sympathy.

JOHN W. WOOD.
New York City.

THE ADOLESCENT AND THE CHURCH

(Continued from page 404)

as Bishop Sumner says: "If you expect young people to keep up Church affiliation when they go to the campus, they must be so trained before they get there." It might help if the course of study could be further revised and enlarged and made to fit the particular needs of the high school student. Then this course should be put into the hands of teachers trained in adolescent psychology. If such an experiment could be tried successfully in one or two places the idea would spread. Despite all their talk about being independent our young people like to go with the crowd.

Attendance at high school is not compulsory, yet our states are building bigger schools all the time to accommodate the numbers who wish to attend. Why? Because people have come to see the need of an education for material success. Surely the Church can establish a model Church school somewhere to make the youth of the nation realize the need of a Christian education for right living and thinking.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

MAN AND HIS UNIVERSE. By John Langdon Davies. New York: Harper & Brothers. Price \$5.00.

M R. LANGDON DAVIES' very plausible thesis holds that man is a believing animal and that the really enlightened man is not the one who believes nothing, but the one who founds his belief on the firmest rock of reality. Such a man sees in the scientific picture of the universe during his time the most perfect foundation for his belief and to what is known, he *adds* an "overbelief"—something which cannot be proved, or on the other hand destroyed by the body of natural knowledge on which it is built. Now this overbelief is man's religion and any overbelief that can be disproved by what science can show to be true is his superstition. It is in such a vein that our author traces man's outlook on such matters through savagery and medievalism to what he characterizes as the new renaissance of today.

Keeping in view the sublime conception that science is really a poetic adventure of the human spirit in its search for God and with a metaphysics all its own, he is nevertheless at pains to show that it has destroyed the sanctions of the old morality to make way for a happier replacing one or overbelief—one with an increased capacity for enjoying this life. While he points out that for some the new psychology has completely destroyed such things as inspiration, intuition, and survival of personality, we find him stating that the rejected God of 1900 is slipping in once more by way of relativity ever present, though ever hidden in the fourth dimension. It ought to be noted, however, that while others have developed such a conception also, press reports give the opinion of Einstein as being that the theory of relativity has nothing to do with the philosophical theory thereof, a thing which should be kept more in mind. Accordingly, some will disagree that relativity shifts the emphasis, and that conduct must be judged solely as the product of a given environment and by standards dependent upon the context and not upon eternal truth. Additionally, we might infer that no biologists of standing have ever contended that life has a purpose, which is not the case by any means. Other minor scientific occurrences are found in his statement that the whole trend of modern biology has laid more stress on what a thing is (structure) than on what it does (function). Again Davy is credited with the discovery of oxygen while American chemists assign this honor to Priestley. Nor can one feel, in the light of Milliken's researches on the cosmic rays as opposed to Eddington's conjectures, that the universe is like an animal which is born, grows, declines, and dies, rather than like a machine which is being constantly adjusted. These inaccuracies, however, detract but little from the lyric charm of this searching book, nor hide the challenge it will convey to all who enjoy thinking about these problems.

N. M. GRIER.

PROFESSOR N. P. WILLIAMS' brief historical and synthetic treatise on grace (*The Grace of God*; Longmans, \$1.35) is very welcome. Its method is the usual one: an idea is traced historically from the New Testament down, with shrewd original analysis of trends and interactions and personal equations, in the light of a clue or formula previously, provisionally, adopted; by the time the present is reached, one feels that the age-long discussion of pros and cons has been somewhat futile; then comes a chapter of construction, wherein the old doctrine is restated in the light of the history, often enough preserving something of the note of futility. One remembers comparatively recent treatments of the Atonement, the Trinity, Moral Theology, the Fall; and now the general doctrine of Grace (not the *means* of grace) is so examined.

There have been two chief ideas of grace in Christian history. It is the "favor" of God to men, even without their deserving it; or it is the "help" of God to men, an operation of God enhancing human powers, in order to make them cor-

respond somewhat to God's favor. The former is the more biblical, and in this matter the Reformers really recovered a biblical view. Its development into the later, the power-theory of grace, to some appears as a decline into the physical or even magical: we think it only fair to see a moralization there too: a favor regardless of a man's iniquity, a favor that calls him righteous while it leaves him actually as bad as ever, is morally deficient, and it is moral insight that leads to the close joining of help to favor—help to make a man become what he is favorably regarded as being. The New Testament was not without this second element either; only it does not call it grace, but rather the work of the Holy Spirit.

The ratio of grace (whether favor or help) to human freedom and effort has been very differently estimated. The succession of Paul, Augustine, Luther, and Calvin has kept Christianity on the whole very much on the grace side, so that Pelagianism has generally been viewed as a lax sort of Christianity—lax as religion, though rigorous as morality. Yet none of these champions of omnipotent grace was willing to deny human freedom: they nullified it, as many of us do, but in words admitted it. Their reasoning is distressingly tortuous. But they were entangled in one of the hardest riddles of existence, whether you find it in theology or in philosophy—freedom *vs.* causation—which has simply not been solved.

The author takes as a provisional clue to the history the distinction of "once-born" and "twice-born," which he had used with success in treating of different views of the Fall and Original Sin. But in the doctrine of grace it does not appear to meet the need. A twice-born man will, it is true, be apt to have a high view of divine grace; but one knows too many once-born men who have just as high a view of it, to rest in this distinction as explanatory. The once-born is very frequently a man who has always thought but little of his own powers, or human powers generally, and has always been confident that God does just about everything that is to be done for his salvation.

The other original stroke in Professor Williams' doctrine is the identification of grace (in the later, usual sense of helping power) with the Holy Spirit. Here again we must react cautiously. We heartily agree that grace in the sense intended is the work of God—anything but "mechanically impersonal"—and is a part of that work of God, as of God within us, which theology ascribes to the economy of the Holy Spirit. But unqualified identifications are dangerous; and we are not sure that "frankly" saying that grace *is* the Holy Spirit will make grace seem more personal—it may only make the Holy Spirit seem more impersonal.

Yet what seems to be meant here is salutary; and, if we still regard the discussion and conclusions as preparatory rather than either futile or final, we must add that illumination (as always in the case of this author) has been shed upon a matter which we generally find to be vague, though vital.

M. B. S.

D R. S. D. McCONNELL'S *History of the American Episcopal Church, 1600-1915* needs no introduction to readers of THE LIVING CHURCH. Originally appearing forty years ago, it has long been regarded as a reliable standard work on its subject, and in 1916 a tenth edition was published, in which the narrative was carried on to the previous year. An eleventh edition has now been called for, and has appeared, published by the Morehouse Publishing Company at \$2.50.

The *Living Church Annual* is another old friend, issuing from the same publishers (Paper, \$1.00; Cloth, \$1.50). The familiar features are retained and brought up-to-date, and this year there are no less than fifteen portraits of new bishops. Now that January is more than half way over, those who have so far overlooked the ordering of their copies had better bestir themselves.

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Church

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church
Cyclopedia and Almanac. Annually, about
December 10th. Paper, \$1.00. Cloth, \$1.50.
Postage 10 to 20 cts.

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Agents also for (London) *Church Times*,
weekly, \$3.50; and *The Guardian*, weekly, to
the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



JANUARY

18. Second Sunday after Epiphany.
25. Conversion of St. Paul. Third Sunday after
Epiphany.
31. Saturday.

FEBRUARY

1. Septuagesima Sunday.
2. Monday. Purification B. V. M.
8. Sexagesima Sunday.
15. Quinquagesima Sunday.
18. Ash Wednesday.
22. First Sunday in Lent.
24. Tuesday. St. Matthias.
25. 27. Ember Days.
28. Saturday. Ember Day.

KALENDAR OF COMING EVENTS

JANUARY

18. Convention of Texas.
20. Conventions of Mississippi, South Florida,
Upper South Carolina, and Western
Michigan.
21. Conventions of Florida and Louisiana. Con-
vocation of the Philippine Islands.
25. Conventions of Alabama and Nevada. Con-
vocation of North Texas.
26. Convocation of Southern Brazil.
27. Conventions of Duluth, Harrisburg (to
elect Bishop), Milwaukee, Missouri,
Pittsburgh, San Joaquin, Southern
Ohio, and Southern Virginia.
28. Conventions of Atlanta, Dallas, East Caro-
lina, Indianapolis, Los Angeles, Mary-
land, Michigan, Oregon, Tennessee. Con-
vocation of Liberia.

FEBRUARY

2. Conventions of Lexington and Spokane.
3. Conventions of California, Chicago, Iowa,
Olympia, and Sacramento.
4. Conventions of Colorado and Oklahoma.
6. Convocation of Honolulu.
8. Conventions of Kansas and Salina.
10. Convocation of Arizona.
17. Annual conference of Diocesan Secretaries
and Chairmen of Field Departments,
National Center of Devotion and Con-
ference, Chicago.
23. Convocation of Panama Canal Zone.

CATHOLIC CONGRESS
CYCLE OF PRAYER

JANUARY

19. St. Barnabas', Newark, N. J.
20. Sisterhood of St. John the Divine, To-
ronto, Canada.
21. Church of the Saviour, Providence, R. I.
22. St. James', Bradley Beach, N. J.
23. St. John's, Camden, N. J.

ORDINATIONS

DEACONS

CHICAGO—The Rt. Rev. George Craig
Stewart, D.D., Bishop of Chicago, ordained
to the diaconate on Sunday, January 11th,
OSCAR MALCOLM Langley at St. Chrysostom's
Church. The Rev. Dr. Stephen E. Keller, rector
of St. Chrysostom's, presented the candidate
and the Rev. John C. Evans, associate,
preached the sermon.

GEORGIA—On Sunday, January 4th, the Rt.
Rev. F. F. Reese, D.D., Bishop of Georgia,
ordained JOHN ARMSTRONG WRIGHT, DAVID
WALTHOUR, to the diaconate in Christ Church,
Savannah. The Rev. George B. Myers of the
University of the South preached the sermon
and the Rev. S. B. McGlohon, rector of St.
Paul's Church, Savannah, read the litany and
assisted in the laying on of hands.

All three candidates were presented by the
Rev. Dr. David Cady Wright, rector of Christ
Church, and father of two of the ordinands.
All three candidates are to resume their studies
at the Virginia Theological Seminary.

NORTHERN INDIANA—The Rt. Rev. Campbell
Gray, D.D., Bishop of Northern Indiana, on
January 6th ordained JOHN LETHERMAN to the
diaconate in St. James' Church, Goshen.
The Rev. A. S. Schrock, rector of St. James',
presented the candidate. Bishop Gray preached.

UPPER SOUTH CAROLINA—ALBERT RHETT
STUART was ordered deacon in Zion Church,
Eastover, on Tuesday, January 6th, by the
Rt. Rev. K. G. Finlay, D.D., Bishop of the
diocese. The Rev. Lewis N. Taylor, rector of
the church, presented the candidate, and the
R.V. Dr. Henry D. Phillips, rector of Trinity
Columbia, preached the sermon. Mr. Stuart
will continue his studies at the Virginia Seminary.

CHARLES C. FISHBURNE, Jr., was ordered
deacon in St. John's Church, Shandon, Colum-
bia, Thursday, January 8th, by Bishop Finlay.
The Rev. G. Croft Williams, Sc.D., preached
the sermon, and the Rev. A. G. B. Bennett,
rector of St. Timothy's Church, Columbia, pre-
sented the candidate. During the spring term
Mr. Fishburne will continue his studies at the
Virginia Seminary.

SOUTHERN VIRGINIA—On the Feast of the
Epiphany, EDWIN ROYALL CARTER, Jr., was or-
dained deacon in Christ Church, Petersburg,
by the Rt. Rev. Arthur C. Thomson, D.D.,
Bishop of Southern Virginia. The candidate
was presented by his father, the Rev. Dr.
E. R. Carter.

The sermon was preached by the Rev. Dr.
Frederick Diehl of Farmville. The epistle was
read by the Rev. Robert E. Withers, Jr.

The Rev. Mr. Carter is finishing his work
at the seminary in Sewanee, Tenn.

PRIESTS

DALLAS—On December 21st the Rt. Rev.
Harry T. Moore, D.D., Bishop of Dallas, ad-
vanced the Rev. EDWARD MOORE LINDGREEN to the
priesthood in St. Matthew's Cathedral,
Dallas.

The Rev. Mr. Lindgreen, who is priest-in-
charge of St. Mary's Church, Hillsboro, and St.
Andrew's Church, Dallas, was presented
by the Very Rev. George R. Wood, dean of
the Cathedral. The Bishop preached the sermon.

IOWA—On December 15th the Rt. Rev. Harry
S. Longley, D.D., Bishop of Iowa, advanced
the Rev. STANLEY M. FULLWOOD to the priest-
hood in St. Luke's Church, Cedar Falls.

The candidate was presented by the Rev.
Ernest B. Mounsey, rector of Christ Church,
Waterloo. The sermon was preached by the
Rev. Gowan C. Williams of Glen Ellyn, Ill.
The Rev. Robert Redenbaugh, rector of St.
John's, Mason City, was the gospeler, the
Rev. J. G. Creede, rector of St. Mark's, Water-
loo, read the epistle, and the Rev. W. D.
Foley, rector of St. Paul's, Marshalltown, read
the litany.

The Rev. Mr. Fullwood is priest-in-charge
of St. Luke's Church, Cedar Falls, and St.
Matthew's Church, Iowa Falls.

VIRGINIA—On January 6th the Rt. Rev.
H. St. George Tucker, D.D., Bishop of Vir-
ginia, advanced the Rev. DUDLEY A. BOOGER
to the priesthood in St. George's Church,
Fredericksburg. The candidate was presented
by his father, the Rev. Dudley Booger, rector
of St. George's Church, and the sermon was
preached by the Rev. Dr. Noble C. Powell.

The Rev. Mr. Booger is to be rector of Mc-
Ilhany parish, Albemarle Co., with address
at Neve Hall, Charlottesville, R. F. D. No. 4.

NEW ADDRESSES

PARKERSON, Rev. CLAUDE R., formerly of
Fort Atkinson, Wis.; 25-49 41st St., Astoria,
L. I., N. Y.

SCOVIL, Rev. J. DE LANCEY, rector of Church
of the Good Shepherd, Binghamton, N. Y.,
formerly 78 Conklin Ave.; 39 Minn St., Binghamton.

TORREY, Rev. ARTHUR J., priest-in-charge
of St. Matthias' Church, Grafton, Grace Church,
Elkins, and Church of the Transfiguration,
Buckhannon, W. Va., formerly Grafton, Va.;
205 Randolph Ave., Elkins, W. Va.

DIED

DALEY—At Stapleton, Staten Island, N. Y., December 31st, ELIZABETH ANN DALEY, widow of George H. Daley, aged 85 years. A Requiem Mass was celebrated on January 2d at St. Paul's Church.

"May she rest in peace."

RENNENBERG—At the rectory of the Church of the Redeemer, Louisville, Ky., January 3d, at 6 P.M., ALICE STOLTZ RENNENBERG, beloved mother of the Rev. W. F. Rennenberg, entered into life, aged 67 years. Requiem Mass at the Church of the Redeemer, Tuesday, January 6th, the Rev. L. E. Johnston celebrant, assisted by the Rev. T. S. Kell, at 9 A.M. Burial office at 10 A.M. Bishop Woodcock officiating, assisted by the Rev. L. E. Johnston. Interment at Cave Hill Cemetery.

"Grant her rest, O Lord, and let light perpetual shine upon her."

SCOFIELD—On Saturday, January 3d, at Phoenix, Ariz., the Rev. CHARLES FOREST SCOFIELD, in his 73d year.

MEMORIALS

Augustine Hugo Wells Anderson, Priest

Entered into paradise, January 17, 1919, AUGUSTINE HUGO WELLS ANDERSON, priest. "What though he standeth at no earthly altar, Still in white vestments on the golden floor, Where love is perfect and no foot can falter He serveth as a priest forever more."

Allen Kendall Smith

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life eternal, January 17, 1913.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

"How near the world's horizons are! How nearer

The borders fair of Paradise the blest! Our dear ones here, and—only grown the dearer—

Our dear ones there at rest.

O blessed hope that triumphs over distance! O Faith that trembles on the brink no more! O love that reaches out with glad insistence, And finds the unseen shore!"

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OF
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READERS for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED Ads, replies to go direct to advertisers, 3 cents per word; replies in care of THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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ADDRESS all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

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CLERICAL

EXPERIENCED CLERGYMAN NOT afraid of hard work. Extempore preacher, excellent worker with young people. Overseas chaplain during World War. Present salary \$3,000 and rectory. Highest testimonials. Desires a change. Address, "PADRE" F-467, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MIDDLE AGED, PRAYER BOOK Churchman, properly educated, extempore preacher, reliable and successful, highest references, opportunity first, salary second. Desires a change. Parish or missionary work. Reply, L-473, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, SOUND PRAYER BOOK CHURCHMAN, no extremist. East preferred, good record and references. Reply, B-464, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A CHURCHWOMAN OF TRAINING AND experience would like position as parish worker, or as religious educational director. Good recommendations. Would like position as soon as possible. S-472, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF LONG EXPERIENCE and recognized ability seeks new position, Boy or mixed choir. Expert trainer and director. Good organizer, Recitalist. Churchman. Excellent references. Reply, Box C-469, care LIVING CHURCH, Milwaukee, Wis.

REFINED CHURCHWOMAN, WIDOWED, desires position as nurse companion. Speaks English, French, and German. Can do parish work. References given and required. Address, C. W-301, care of THE LIVING CHURCH, Milwaukee, Wis.

APPEAL

GIFTS OF FURNITURE WILL BE GLADLY received by the vestry of St. Mark's P. E. Church, Suffolk, Va., for the new brick building. REV. D. I. LEE.

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW YORK, Altar Bread. Samples and prices on request.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER AND specialize in *extra* fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT CO., Box 146, Plainfield, N. J.

VESTMENTS

CHURCH EMBROIDERIES ALTAR HANGINGS, Vestments. Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

MESSRS. J. WIPPEL & CO., LTD., NOW have a Resident Agent in America, Mr. CHARLES NORMAN, 392 Sherbourne St., Toronto, phone Randolph 4135, who can attend to all enquiries and orders.

PALMS FOR PALM SUNDAY

30 LBS. PALMETTO PALMS DELIVERED anywhere for \$5.00. Half orders, \$3.00. Address, J. SWINTON WHALEY, Little Edisto, S. C.

LENDING LIBRARY

THE MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPITAL, 287 East 17th St., New York. SISTERS OF ST. JOHN THE BAPTIST. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY SHORE, Long Island, N. Y. References required.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

BOARDING

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

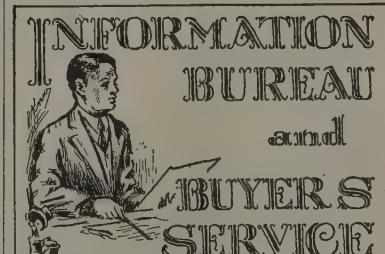
Washington, D. C.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transient in Washington. Send for our folder.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivens, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
schools, 9:30 A.M.; Matins 10 A.M.; High
Mass and Sermon, 10:30 A.M.; Solemn Even-
song and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass 7:30
A.M., and 8:15 (except Thursdays); Even-
song 5 P.M. Thursdays and Holy Days, addi-
tional Mass, 9:30 A.M. Confessions: Fridays,
7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon 11 A.M. Sermon and Bene-
diction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK FENN, Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

Nebraska

St. Barnabas' Church, Omaha
40th and Davenport Streets
REV. ROBERT DEAN CRAWFORD, Rector
Sunday Masses: 7:30, 9:45 and 11:00 A.M.
Solemn Vespers and Benediction, 5:00 P.M.
Week-day Masses, 7:00 A.M., except Wednes-
days at 9:00.

New Jersey

Grace Church, Newark
Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30 and 11:00 A.M.;
Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy
Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays,
5-6 and 7:30 P.M.

New York

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
REV. GRANVILLE M. WILLIAMS, S.S.J.E.,
Rector
Sundays: Low Masses, 7:30, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30.

CHURCH SERVICES—Continued

New York

**Cathedral of St. John the Divine,
New York City**

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion, and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00
P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D. LL.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions Saturdays, 9-11 A.M.; 7-8:30 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30).
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday,
11-12; 3-5; 7-9.
Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. & N. Marshall St.
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday 5:30, 7:30-8:30.

RADIO BROADCASTS

K CJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

K FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

K HQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

K SCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

WHAS, LOUISVILLE, KY., COURIER JOURNAL, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLWB, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., E. S. Time.

WTQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (884.4). Christ Church, every Sunday and Festivals, 11:00 A.M., E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF., 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

BOOKS RECEIVED

All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.

Bobbs-Merrill Co. 18 University Square, Indianapolis, Ind.

Lucius C. Swift, American Citizen. A Biography. By William Dudley Foulke.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

The Authority of Christian Experience. A Study in the Basis of Religious Authority. By R. H. Strachan, M.A., D.D. minister of St. Andrew's Church, Drumsheugh Gardens, Edinburgh; author of *The Fourth Gospel: Its Significance and Environment*, *The Individuality of St. Paul*, *The Soul of Modern Poetry*, *The Fourth Evangelist: Dramatist or Historian?* \$2.50.

George Whitefield—the Awakener. A Modern Study of the Evangelical Revival. By Albert D. Belden, B.D., superintendent, "Whitefield's" London. With an introduction by the Right Honorable J. Ramsay Macdonald, P.C., M.P. \$3.00.

Men of the Great Redemption. By William L. Stidger, D.D., Litt.D. \$1.50.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

An Anthology of Modern Philosophy. Selections for Beginners from the Writings of the Great Philosophers from 1500 to 1900. With Biographical Sketches, Analyses, Diagrams, and Questions for Discussion. Compiled by Daniel Sommer Robinson, Ph.D., professor of Philosophy, Indiana University. \$4.50.

Harper & Bros. 49 E. 33rd St., New York City. *Morals of Tomorrow.* By Ralph W. Sockman. \$2.50.

The Mirror of the Months. By Sheila Kaye-Smith. \$1.25.

St. John. By W. Graham Scroggie. \$1.25. A Publication in the Study Hour Series.

God in Christian Experience. By W. R. Mathews. \$3.00. A Publication in the Library of Constructive Theology Series.

Henry White: Thirty Years of American Diplomacy. By Allan Nevins.

Longmans, Green & Co. 55 Fifth Ave., New York City.

Some Dogmas of Religion. By John McTaggart Ellis McTaggart, Doctor in Letters, sometime fellow and lecturer of Trinity College in Cambridge; author of *Studies in the Hegelian Dialectic* and *Studies in Hegelian Cosmology*. With an Introduction by C. D. Broad, Litt.D., fellow of Trinity College, Cambridge. \$2.40.

Richard R. Smith, Inc. 12 E. 41st St., New York City.

Paradox: The Destiny of Modern Thought. By Richard Rothschild. \$3.00.

University of North Carolina Press. Chapel Hill, N. C.

A Changing Psychology in Social Case Work. By Virginia P. Robinson. \$2.50.

Department of Church Relations.

Presbyterian Board of Christian Education. 829 Witherspoon Building, Philadelphia, Pa.

Primary Music and Worship. For Church school and Home. \$1.25 net, postpaid.

Henry Holt & Co. 1 Park Ave., New York City.

Latin Writers of the Fifth Century. By Eleanor Shipley Duckett, M.A., Ph.D., D.Litt., professor of Latin Language and Literature in Smith College. With an Introduction by Eric Milner-White, M.A., D.S.C., Fellow and Dean of King's College, Cambridge. \$2.50.

The Parish Choir. 383 Boylston St., Boston, Mass.

The New Service Book. Containing the Choral Service for Morning and Evening Prayer; Chants for the Canticles; Music for the Communion Service; Chants for the Burial Office, etc. Edited by Gordon Hutchins. \$1.25, postage extra.

Princeton University Press. Princeton, N. J.

The Stuttgart Psalter. Biblia Folio 23. Wuerttembergische Landesbibliothek, Stuttgart. Illuminated Manuscripts of the Middle Ages. A Series, issued by the Department of Art and Archaeology of Princeton University. Editor: E. T. De Wald, Princeton University; A. M. Friend, Princeton University; Belle Da Costa Greene, Pierpont Morgan Library; C. R. Morey, Princeton University; chairman; E. K. Rand, Harvard University. \$20.00.

James T. White & Co. 70 Fifth Ave., New York City.

The Natural Year—January. One of a series of twelve volumes. By Frederick Edwards.

BULLETIN

General Theological Seminary. Chelsea Square, New York City.

Catalogue Number, 1930-1931. The Bulletin of the General Theological Seminary.

PAPER-COVERED BOOK

Diocesan Altar Guild of Rhode Island. 32 Westminster St., Providence, R. I.

An Altar Guild Manual. By Edith Weir Perry. 75 cts.

MAGAZINES

The Christian Century Pulpit undertook the interesting experiment of issuing a "Young Ministers" number. They wrote to the deans of forty-five of the leading theological seminaries of the country asking them to recommend three of their most promising graduates. From these three they solicited sermons and from the ninety-two sent in seven were selected which make up the contents of this number.

The reader is enabled to judge the difference between the sermons of these youthful ministers and those of our older generation which most often are to be seen in print. One of the sermons chosen proved to have been written by a young Negro minister. Two are by graduates of the Union Theological Seminary. One is by a priest of our own Church, the Rev. Richard E. MacEvoy, a graduate of the Episcopal Theological Seminary, and rector of Trinity Church, Iowa City, Ia.

Interest of Church People in the Drama Shown by Popularity of Christmas Plays

Church of St. John, Clerkenwell,
Closed as Parish Church — Un-
cover Examples of Medieval Art

The Living Church News Bureau
London, January 2, 1931

THE INCREASING INTEREST OF CHURCH people in the drama, as a means of bringing home religious truths to the minds and hearts of congregations, is shown in the popularity of Christmas plays and Bethlehem tableaux. In many parishes up and down the land, in town and village alike, plays and pageants, with the Nativity as their theme, are being given during this holy season. The revival of the mystery plays, since their decline after the Reformation, has been a slow process, and much educational work has been necessary to remind folk of the place that the drama once occupied in relation to religious activities, and the part that it may legitimately play today in a kindred association. For much of this good endeavor the Village Drama League has been responsible, and more recently the action of the Bishop of Chichester, in appointing a director and organizer for a similar purpose, has stamped the movement with the mark of ecclesiastical approval. The main essential is, that whenever the mystery plays are performed, whether in the church itself or in a school room, the original object should be kept in mind—the high note of devotion and the furtherance of true religion.

CLOSE CHURCH OF ST. JOHN, CLERKENWELL

The Priory Church of St. John, Clerkenwell, was closed as a parish church after the Christmas services, and the adjacent church of St. James will in future serve as parish church for the now united parishes of St. James and St. John. The Church of St. John, which used to be the Priory Church of the Knights of St. John until the Reformation, was built more than seven centuries ago. Its foundation stone was laid in 1188 by Heraclius, Patriarch of Jerusalem, who had come in vain to offer King Henry II the crown of the kingdom of Jerusalem.

EXAMPLES OF MEDIEVAL ART UNCOVERED

Two further examples of medieval art have been uncovered during the cleaning and restoration work in Westminster Abbey. Two marble figures of angels have been cleaned of nearly an inch of dirt, and can now be seen in the rich colors in which they were painted in the thirteenth century. Even the tinge of the complexions has been restored. The figures are in corners of the window of the south transept, sixty feet from the floor.

The north transept window has some marble figures also covered with centuries of dirt, and it is thought that when these are cleaned similar exquisite colorings may be found. Other specimens of ancient art which the abbey workers have recovered include the glowing bronze work of the tomb of Henry VII and his Queen, and a series of wall paintings in the chapter house. The processes employed are similar to those used in the cleaning of Old Masters.

"THE MINISTRY OF WOMEN"

In view of recent discussions on the ministry of women, a certain amount of

interest attaches to the first issue of *The Coming Ministry*, the organ of the Society for the Ministry of Women (Interdenominational). After referring to the Lambeth Report, comment is made on certain reasons put forward, "notably by Bishop Middleton at the Church Congress, to justify, or at least to explain, the bishops' refusal to admit women to ordination to the priesthood." Referring to reunion, the article goes on to say:

"The line is taken that to open at the present time the full ministry in Anglicanism to women would seriously hamper the Anglican authorities in their negotiations for union with the Greek Orthodox Church. It seems, however, quite to be overlooked that the failure to admit women to ordination may equally hamper those authorities in their negotiations for union with the Free Churches.

"The Free Church denominations are one after the other opening their ministry to women, and women, though still in small numbers, are coming forward for ordination. The crux of the difficulty between the Anglican and Free Church bodies, touching reunion, lies today in the suggested 're-ordination' by Anglican bishops of the present Free Church ministers. If ever the latter did agree to such a step, it would most certainly be 'all or none'; there could be no discrimination as to which ministers should be ordained. What would the Anglican authorities do, confronted by women Free Church ministers, fully qualified and duly ordained in their respective Churches?"

REPORT OF FRIENDS OF CANTERBURY CATHEDRAL

The annual report of the Friends of Canterbury Cathedral records great progress. During the past year 937 new members have been enrolled; and the total stands at 3,011.

The educational work of the Friends is shown in the long list of corporate membership of schools, and in the record of lantern lectures on the Cathedral, given both in England and in Holland in the winter months. Work accomplished by the Friends and in progress includes the reparation of the water tower and the All Saints' treasury, already completed.

The Friends have also made themselves responsible for the reparation of the exterior of the unique corona at the east end of the Cathedral, designed by William the Englishman in 1184. It seems evident that Prior Goldstone, 300 years later, desired to make a more distinctive exterior; but his plans were frustrated by the cataclysm that rent the Anglican Church during the days of Henry VIII. It stands today, therefore, an unfinished masterpiece in a precarious condition, owing to the decay of the Caen stone of which it is built. The Friends will be responsible for the work of repair at a cost of £4,000. The Friends are not unmindful of the needs of the Cathedral Library, and have made a grant of £100 for the repair of Register "I," containing a hand cartulary of the charters of kings and archbishops, beautifully written, with large capitals decorated with pen and ink arabesques, executed in black with red lines. The report contains an illustrated article on King Henry IV, who lies buried in the Cathedral, and whose chantry will shortly be refurnished by a Friend.

A great service for Americans residing in and visiting England will be held on

July 24th. The Archbishop of Canterbury has promised to preach, and the American Ambassador, who is a life member of the Friends, hopes to be present. The festival of the Friends of the Cathedral will take place on July 25th.

GIFT TO LADY MARGARET HALL

Mrs. Edward S. Harkness of New York, wife of the founder of the Pilgrim Trust,

has presented to Lady Margaret Hall, Oxford, the sum of £35,000 for the erection of a new block of buildings for students' rooms.

Lady Margaret Hall, the senior women's college in Oxford, was founded in 1875, and opened in the following year, with Dame Elizabeth Wordsworth as its first principal.

GEORGE PARSONS.

Reaction Noted in New York to Recent Encyclical of Pope Pius XI

Francis A. Sanborn Elected President of Churchmen's Association —The Edgewater Crèche

The Living Church News Bureau
New York, January 10, 1931

THE RECENTLY-ISSUED ENCYCICAL OF Pope Pius XI, dealing with matters of vital interest and importance, has aroused universal comment. Here in New York there has not been, thus far, any public statement issued by prominent clergy of the Roman communion or of our own concerning the papal pronouncements. Mr. Chesterton, at the present a visitor here, has come out in staunch support of the position of the Roman Church, of which he is a communicant, pointing out that such position, dealing with marriage, divorce, and birth control, must not be taken as brutal and merciless but is one born of regard for the sacred obligations between husbands and wives. He declared that we must decide whether we shall be happier under the advocated sexual anarchy or under the rules prescribed by the Church.

As for Anglicans, many of us will agree with Mr. Chesterton that the encyclical is especially timely. Our own Diocesan has recently covered this same ground in so clear-cut and forceful a sermon and under circumstances arousing such wide interest that he has received from all parts of this country and from abroad statements staunchly upholding his position. One of such commendations appears in the *Catholic Record*, a journal of the Roman communion published at London, Ontario, where an editorial, four columns in length, reviews the recent controversy here, vigorously condemns the teachings and attitude of ex-Judge Lindsey, and praises the stand of Bishop Manning. The article concludes

thus: "We hope and wish to believe that the Episcopal clergymen and laymen of the diocese of New York are solidly behind their Bishop. In any case we bespeak the fervent prayers of pious Catholics for New York's valiant Christian Bishop." From a quite different source has come similar approval. The publication of Moody Bible Institute, *The Moody Church News*, heads its leading editorial in a recent issue, "A Bishop With a Backbone." It states that the Bishop "has earned the admiration of all who believe that 'for Christians the moral standards given to the world by Christ are not open to debate.' . . . We salute him in the Name of the Lord as a defender of Christian morals."

Bishop Manning has stated that he has no comment to make at the present time on the encyclical from Rome. Those who have read his statements in the recent "Message to the Diocese" know that he does not need to do so. The Bishop's sermon and the Pope's encyclical are in forceful agreement on the same subject.

CHURCHMEN'S ASSOCIATION ELECTS

There has recently been so much public interest in the Churchmen's Association by reason of its participation in the controversy centering about ex-Judge Lindsey that the details of last Monday's meeting were given to the press. The importance of the meeting was due to its being the time for the annual election of officers. The Rev. Francis A. Sanborn, rector of the Church of the Good Shepherd, New York, and for many years secretary of the organization, was chosen president to succeed Bishop Gilbert. The latter could not, by reason of by-laws, be elected for a second term. The choice of Mr. Sanborn is a happy one, agreeable to all schools of thought in the membership. The Rev. Worcester Perkins, rector of the Church

of the Holy Communion, New York, was elected secretary, and the Rev. Dudley S. Stark, vicar of Holy Trinity Church, re-elected treasurer. By a unanimous vote a resolution was passed, conveying the affectionate New Year wishes of the membership to Bishop Manning. Also to the Rev. Dr. Bell of St. Stephen's College, who resigned last month from the association, a message of sympathy was sent because of the recent death of the son of Dr. and Mrs. Bell.

DEATH OF VERGER OF "THE LITTLE CHURCH"

There died on Thursday of this past week the verger of the Church of the Transfiguration, "The Little Church Around the Corner," Michael Bellizzi in the twenty-three years of service rendered there showed the possibilities of his humble office. He was much more than a highly efficient caretaker. Possessed of a sane philosophy of life he was the friend and counselor to many among the throng of people with whom he came in daily contact. America's best-beloved church has lost one who did a vast deal to enhance its beauty, charm, and spirituality. He leaves an enduring memorial in the record of great service in a humble office.

EDGEWATER CRÈCHE

One of the most appealing among our institutions is Edgewater Crèche at Englewood, a convalescent home for babies. The president of this is the Rev. Dr. Stetson, rector of Trinity parish. Emaciated infants from poorer homes are brought there and given expert nursing care and supervised food under the direction of a great specialist, all in a delightful and healthful environment. It is the duty of a community to care for its needy ones, but especially so for those starting life handicapped by delicate health. The Crèche needs additional funds to continue its helpful service. Seventy-five dollars assures a month's care of a baby in this home. The office address is 38 Bleeker street.

ITEMS

The Most Rev. Dr. James DeWolf Perry, the Presiding Bishop, will receive the degree of Doctor of Sacred Theology at the General Seminary next Wednesday. Bishop Perry is the morning preacher tomorrow at the Church of the Transfiguration.

Bishop Gilbert is to be the speaker at the annual meeting of the Church Mission of Help at 4 o'clock on January 19th.

Bishop Creighton is the morning preacher tomorrow at Calvary Church.

The Rev. Dr. Joseph Fort Newton of St. James' Church, Philadelphia, is to speak at the Cathedral tomorrow afternoon in the interest of the Russian seminary in Paris.

By the will of the late William Rhinelander Stewart, Grace Church receives a bequest of \$50,000, and \$10,000 is left to St. James' Church.

At an "Epiphany Service of Lights" to be held tomorrow evening at Holy Trinity Church, East 88th street, the Rev. Dudley S. Stark, vicar, twelve young men symbolizing the Apostles will light their tapers from a great candle on the altar, and from their lights the clergy will pass on the flame to the members of the congregation, from pew to pew.

Noonday preaching services have been resumed at Trinity Church, following the holiday period. In this coming week the Rev. Dr. Vernon of Philadelphia is the preacher, and during the week of the 19th the Rev. Harold E. Sawyer, rector of Grace Church, Utica.

HARRISON ROCKWELL.

NEW RECTORY
DEDICATED

The new rectory of St. Stephen's Church, Wilkinsburg, Pa., dedicated on the afternoon of December 26th. The Rev. Dr. William Porkess is rector of the parish. (See THE LIVING CHURCH of January 3d.)

Conference to Strengthen Devotional Life Of Teachers and Pupils Held in Boston

Plan Annual Meeting of Church Service League—Other Diocesan Notes

The Living Church News Bureau, Boston, January 10, 1931

THE EPIPHANY CONFERENCE, PLANNED by the diocesan department of religious education, is being held in the assembly hall of the Diocesan House this afternoon. Its purpose is the strengthening of the devotional life of both pupils and of teachers in every Church school. Bishop Sherrill gives the main address, The Teacher's Personal Preparation for Lent, and then follows: The Children's Corner as a Devotional Center in the Home, by the Rev. Raymond A. Heron, rector of Grace Church, Lawrence; Historic Methods of Enriching the Child's Devotional Life, by the Rev. Frederic W. Flits, rector of St. John's Church, Roxbury; and Lent—An Opportunity for Training in Leadership, by the Rev. Dr. William E. Gardner, assistant minister of Trinity Church. With the same purpose of deepening the devotional life, the January issue of *The Observer*, the little leaflet prepared by the department and distributed freely to those working with Church schools, presents the subject of Prayer. Included in the leaflet are prayers selected for children in kindergarten or primary grades to those for young people in the senior high.

INFORMAL MEETING OF CLERGY

Informal, small gatherings of clergy and diocesan heads of departments were started by an initial meeting in the Diocesan House on January 5th, a day when a meeting of the clericus brought the majority of the clergy to Boston. Clergy from the southern portion of the diocese were asked to attend in order that they might "come into closer touch with the actual work at headquarters and be made to feel that the Diocesan House is not just an office building but a service center for every parish and mission." Bishop Sherrill opened the hour's conference and asked for an opinion on the wisdom of holding office hours once a month in some other center than Boston. The Rev. William M. Bradner, secretary of the department of religious education, followed and, with his notebook in hand, was soon in the thick of arranging for another teacher training center. Four other heads of departments spoke and answered questions. There will be three successive meetings on the first Mondays of the next three months to which clergy of different sections will be invited in sequence.

PLAN MEETING OF CHURCH SERVICE LEAGUE

A strong and attractive program has been arranged for the eleventh annual meeting of the diocesan Church Service League on January 21st. After a service of Holy Communion for all members of the diocese at 10 A.M. in St. Paul's Cathedral, clergy and laymen will gather in Ford Hall on Beacon Hill for a conference led by Bishop Burleson. The subject will be The Organization and Work of the National Council. At the same hour the women will meet in the crypt of St. Paul's Cathedral for the annual meeting of the Woman's Auxiliary and to listen to Dr. Mary James of the Wuchang General Hospital, China. The Church in the

Nation is the general topic of the afternoon meeting in Ford Hall. Bishop Sherrill will preside; Bishop Lawrence will bring greetings; and two addresses will be given, one by Bishop Burleson, vice-president of the National Council as well as Bishop of South Dakota, and one by Bishop Creighton, secretary to the National Council for Domestic Missions, and Bishop of Mexico.

DR. ALDEN H. CLARK SPEAKS IN CATHEDRAL

The Rev. Dr. Alden H. Clark, foreign secretary of the American Board of Commissioners for Foreign Missions, spoke from the knowledge gained during twenty-five years of labor in India to the noonday congregation of St. Paul's Cathedral on Thursday. Dr. Clark is the author of *India on the March*, the missions textbook now so universally in use. In the course of his address, he referred to the ever growing evidence of the reverence in which Jesus is held in India, and of how, even in the present time of great political agitation, educated India is seeking inspiration from Him as she has never done before.

MISCELLANEOUS

Bishop Burleson, welcomed in Boston on January 6th and 7th, gave a morning address in Emmanuel Church and, on the evening of the second day, spoke on the work in South Dakota to the large and intensely interested group gathered in St. Andrew's Hall for a parish meeting of Trinity Church.

Six offertory plates have been given to Trinity Church, by a friend who prefers to remain anonymous, in grateful remembrance of Reuben Kidner, who was assistant minister under Phillips Brooks and who died in 1919.

The Rev. Dr. W. H. P. Hatch repeated by request his address on Sinai and St. Katharine's Monastery in St. Paul's Cathedral last Sunday evening. Dr. Hatch, a member of the faculty of the Episcopal Theological School, Cambridge, is one of the foremost authorities on early Christian manuscripts and he is the only man ever allowed to photograph the treasures of St. Katharine's library, one of the very oldest libraries in the world.

The Boston branch of the American Waldensian Society held its annual meeting yesterday morning, the first of a series of meetings which will extend through the early part of next week.

A font cover given in memory of Mrs. Edmund James Wallace by her husband and her sister, Mrs. Ladd, was recently dedicated in Grace Church, Everett, by the rector, the Rev. William H. Petrus. The beautiful memorial has greatly enhanced the beauty of the baptistry of this parish church.

Sermons based on an artist's rendering of a subject with a spiritual significance are being given on Sunday evenings in Grace Church, Newton, by the rector, the Rev. Richard G. Preston.

The west porch of St. Paul's Church, Brockton, has progressed finely and, designed as it was by Ralph Adams Cram, it is a very beautiful as well as a most useful addition to the church fabric. A tower will surmount it upon its completion. The generous donor, H. Lawton Blanchard, junior warden, prefers that it be known simply as the west porch rather than as the Blanchard Memorial.

ETHEL M. ROBERTS.

LONG ISLAND NOTES

The Living Church News Bureau, Brooklyn, January 8, 1931

A MORTGAGE REPRESENTING THE LAST debt on a parish house that cost \$250,000 was destroyed and laid upon the altar of St. Paul's Church, Flatbush, at the midnight Eucharist on Christmas Eve. The act represented the self-sacrificing gifts of hundreds of parishioners over several years' time. There were no notably large gifts, but a multitude of relatively small ones. The occasion was recognized by all the members of the parish as commemorating a really great achievement. The building of the parish house stands to the credit of the present rector's leadership, the Rev. Dr. Wallace J. Gardner. The church was built and consecrated during the long rectorship of his predecessor, the late Rev. Townsend Glover Jackson, D.D. The parish is now the largest in this diocese.

RECTOR OF ALL SAINTS' CELEBRATES TWENTIETH ANNIVERSARY

The twentieth anniversary of the rectorship of the Rev. Emile S. Harper of All Saints' Church, Brooklyn, was commemorated at a parish gathering on the evening of the Epiphany. The Hon. Stephen Calingham, former justice of the supreme court of New York state, senior warden of the parish, presided. Bishop Stires, Bishop Larned, and a number of the clergy of the city were present and made congratulatory addresses. The Rev. Mr. Harper's first great task was the payment of a debt of \$40,000 incurred when the church was built. Since that was accomplished a parish house has been built.

PROMINENT CHURCHMAN CONGRATULATED

Col. William Cogswell, for more than fifty years a vestryman of Grace Church, Jamaica, recently received the congratulations of many friends upon attaining his 90th birthday. Colonel Cogswell was for years judge advocate of the ecclesiastical court of this diocese, and a member of the diocesan convention.

DR. MC COMAS TO PREEACH

The preacher at the solemn Evensong in St. James' Church, Brooklyn, on Sunday, February 1st, is to be the Rev. Dr. Joseph P. McComas, vicar of St. Paul's Chapel in lower Broadway, Manhattan. This service is to be rendered under the auspices of the Priests' Fellowship of this diocese.

BAPTISTRY WINDOW

A baptistry window in the Church of the Resurrection, Richmond Hill, was lately dedicated. It depicts the Presentation of Christ in the Temple. The window is a memorial to Lucy Perkins Disbrow, by her children.

CHAS. HENRY WEBB.

NEW DORMITORY AT CHRIST SCHOOL, ARDEN, N. C.

ARDEN, N. C.—The new dormitory of Christ School, given through the U. T. O. of the Woman's Auxiliary, is now completed, housing twenty-six boys and affording an apartment for a teacher. It is a one-story building of native stone.

The school re-opened on January 6th, after the holidays, with 110 boys. The interior of the old dormitory has been remodeled, being divided into separate rooms, larger windows installed, and an apartment provided for a married teacher. The home of the rector, the Rev. R. R. Harris, has been steam heated, a great comfort to him and Mrs. Harris.

Bishop Stewart Reiterates Position Taken At Lambeth on Marriage and Divorce

**Dr. McAllister Accepts Rectorship
of St. Luke's, Evanston—Chicago
Church Accepts Crabtree Window**

The Living Church News Bureau
Chicago, January 10, 1931

COMMENTING UPON THE ENCYCICAL issued Thursday by Pope Pius XI, Bishop Stewart reiterated the position taken by the Lambeth Conference last summer on questions of marriage and divorce and birth control. He pointed out that the Lambeth Conference declined to let down the bars with regard to divorce and vigorously condemned abortion. The encyclical deals with both of these questions.

"The Anglican Church definitely refused to sanction the wholesale and promiscuous use of contraceptive methods," Bishop Stewart pointed out. The Anglican bishops did approve birth control under exceptional circumstances, determined by competent moral and medical advisers, in the interests of both the individual and the community.

"I grant that there is no doubt a great deal of promiscuous and unwarranted use of contraceptives in this country today and I do not for one moment condone such use."

Bishop Stewart indicated he will deal somewhat with questions growing out of Lambeth in his first charge to the diocesan convention, meeting at St. James' Cathedral, February 3d and 4th.

ACCEPTS RECTORSHIP OF ST. LUKE'S, EVANSTON

The Rev. Charles E. McAllister, D.D., rector of the Church of St. Michael and All Angels, Baltimore, has accepted his election as rector of St. Luke's Church, Evanston.

BISHOP RAISES \$5,000 FOR ST. CHRISTOPHER'S, OAK PARK

Bishop Stewart occupied a new rôle Monday night when he took up the gavel at a parish meeting at St. Christopher's, Oak Park, and held it until more than \$5,000 had been pledged for the elimination of certain parish debts. The Bishop was the guest at a parish dinner, served by men of St. Christopher's.

He learned that outstanding indebtedness of the parish, including a balance due on the rectory, on the church organ, and on the parish budget, aggregated \$5,000. And so he set out to help the parish eliminate the debt. Pledges of \$100 and \$50, spread over a two-year period, were taken. Slowly the amount in sight mounted; little children brought up nickels and dimes and bills of larger denominations, until finally the whole sum was pledged.

Today St. Christopher's is looking forward to a new era in the history of the parish; its budget balanced, and prospects bright for the future. The Rev. John L. Cole is rector.

LOTTA CRABTREE WINDOW IN CHICAGO

The famous Lotta Crabtree stained glass window, which was rejected by a New York church some years ago and which has since been standing in a Boston warehouse, is coming to Chicago. St. Stephen's Church, Avolton Park, this week received word that the request of the Rev. Irwin



ACCEPTS NEW RECTORSHIP

The Rev. Charles E. McAllister, D.D., rector of St. Michael and All Angels' Church, Baltimore, who has accepted his election as rector of St. Luke's Church, Evanston, Ill.

St. John Tucker, rector, for the window has been granted.

A short time ago, word that the window was still unacceptable by any eastern church reached Chicago. The Rev. Mr. Tucker wired Maj. Clarence R. Edwards, administrator of the Crabtree estate, asking permission to install the window in St. Stephen's, which has become a center of art and poetry works. The offer was accepted.

The window is a three-lancet type. The central theme is a group of angels, symbolic of motherhood. The window originally was given by Lotta Crabtree in memory of her mother. Arrangements are being made to install the window in the chancel of St. Stephen's and to have it in readiness for dedication upon the visitation of Bishop Stewart on February 1st.

CLERICAL CHANGES

The Rev. Dr. Edwin J. Randall, diocesan secretary, has been asked by the Bishop to supervise the work of St. Simon's Church, since the closing of the church as a parish on January 1st. Dr. Randall accordingly will be in charge of the services at 11 o'clock Sunday mornings. All Angels' Mission for the Deaf will hold its services early in the day and in the afternoon in the church, and the Rev. Irwin St. John Tucker will conduct evening services.

The Rev. William T. Travis, former rector of St. Simon's, is taking charge of services at Grace Church, connected with St. Luke's Hospital, temporarily.

The Rev. Robert Holmes, former rector of Grace Church, has been placed by the Bishop temporarily in charge of St. Andrew's Church, Evanston, in place of the Rev. William J. Weaver.

CONVENTION DINNER PROGRAM

Bishop Stewart and Edward L. Ryerson, chairman of the Chicago Relief Committee of the Governor's Unemployment Commission, will be the speakers at the an-

nual pre-diocesan convention dinner, to be held at the Hotel Sherman, Monday night, February 2d, according to programs issued this week by the Church Club.

A reception to the Bishop and delegates to the convention will precede the dinner. Bishop Stewart is expected to lay before the diocese at this time some of his plans to be promulgated with relation to the diocesan program during the coming year. John D. Allen, president of the Church Club, will preside.

ATONEMENT GETS NEW ALTAR

The gift of a new collapsible altar to the Church school of the Church of the Atonement is announced by the Rev. Alfred Newberry, rector. It is the gift of George Lauerman in memory of Rose Lee Lauerman. Mrs. Lauerman was in charge of the primary department of the school for a decade.

The altar is so fashioned that it can be completely closed up and when closed has the appearance of a cupboard or cabinet.

BISHOP ANDERSON MEMORIAL SERVICE

Announcement of plans for a memorial service to the late Bishop Anderson, on the first anniversary of his death, January 30th, was made this week by the Very Rev. Frederick C. Grant, D.D., dean of the Western Theological Seminary. The service will be held in the chapel erected to the Primate's memory and under the altar of which his body lies.

Dean Grant hopes to make this an annual memorial service at which time Church people of the diocese would make a pilgrimage to the shrine which commemorates Bishop Anderson's work in the diocese and the Church at large. The service will be held at 5 o'clock in the afternoon.

NEWS NOTES

Word from the Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Hyde Park, states that he is recovering satisfactorily from the operation which he underwent recently at Burlington, Vt.

The Rev. Leonard Clark Wolcott, son of the Rev. Dr. Peter Clark Wolcott, rector emeritus of Trinity Church, Highland Park, and Miss Anne Smith were married at Grace Church, Oak Park, January 1st, according to announcement this week. They will reside in Denver.

The clergy's Round Table will commemorate the tenth anniversary of the rectorship of the Rev. Frederick L. Gratiot at the Church of Our Saviour, Chicago, on Monday, January 19th. The clergy will meet at the church for program and luncheon.

The northern deanery of the diocese is holding its winter meeting at St. Alban's School, Sycamore, Monday and Tuesday, January 12th and 13th.

Economic Advantages of Prohibition was the subject of an address by Ralph E. Fox before the clergy's Round Table at St. James' Community House last Monday.

NEBRASKA DIOCESAN COUNCIL POSTPONED

OMAHA, NEB.—The date of the annual council of Nebraska has been postponed from January 21st to May 20-21, and this is in deference to Bishop Shayler's recommendation that the council be held at a season of the year when inclement weather and difficulty of travel, usually encountered in January, would not interfere, as hitherto, with attendance.

Philadelphia Churches Coöperating With City in the Relief of the Needy

Children Present Offering to Bishop's Bricks Fund—Meeting of Catholic Club

The Living Church News Bureau, Philadelphia, January 10, 1931

UNDER THE GUIDANCE OF THE RT. REV. Francis M. Taitt, D.D., Bishop Coadjutor, whose particular field is the missions of the diocese, the Church in Philadelphia is putting forth every possible effort to help in alleviating the distress caused by unemployment.

In addition to meeting conditions in their own immediate neighborhoods, all parishes in the city are coöperating with the City Mission in its work. To meet the need for clothing alone, each parish in Philadelphia and in many suburban districts has accepted the responsibility of



furnishing twenty-five garments a month over a period of five months, which are being sent to the City Mission for distribution. Contributions of money, food, and fuel are also sent daily to the mission by many churches.

A relief station, which was opened last March in St. Barnabas' Church, Kensington, supplied several hundred children and expectant mothers with nourishing food, and scores of families in their homes. During the summer months, the daily meals at the church were supplanted by the delivery of food to the children in their homes, but the meal service has been resumed under the direction of a group of women from various parishes.

The entire facilities of the Episcopal Hospital also are being used to minister to the sick poor in the Kensington district, where many are out of work owing to the closing of the mills in that section.

Word has been passed along to every parish of the diocese requesting the people to find any possible work in their homes and places of business, and through this means the City Mission has been able to find a great many temporary jobs for heads of families. A group of people have organized a society known as the "Friends of the Wissahickon" for the purpose of providing funds to be used for Fairmount Park Improvements. Following the gift of Dr. and Mrs. George Woodward, from St. Martin's, Chestnut Hill, of \$5,000 for this purpose, a group of men were able to start on some of the new work under the direction of the landscape gardener and engineer of the Park Commission.

Bishop Taitt, in a letter to Mayor Mackey of Philadelphia, has offered the

Philadelphia Unemployment Committee the use of a number of parish houses as centers for relief work, as well as the services of a considerable number of trained parish visitors and social workers.

The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, recently made an appeal to his congregation to support the drive for \$5,000,000 being made by the Committee for Unemployment Relief, which is headed by Horatio Gates Lloyd.

It is interesting to note that at least one member of the Church is connected in an official capacity with each of the principal social service organizations in the city. The Rt. Rev. Thomas J. Garland, D.D., is president of the board of council of the City Mission; Spencer Ervin, Esq., is an officer of the Family Society; Clinton Rogers Woodruff, Esq., is on the board of the Union Benevolent Association; Miss

NEW MISSION
The new St. Ambrose Mission, Philadelphia, where the annual presentation of the Bishop's Bricks Fund was held on January 10th. The Bishop's Bricks Fund of 1930 helped to build the parish house of this mission.

Photo by
D. Sargent Bell

Margaret Maule is connected with the Social Service Exchange; and the Rev. Dr. W. Arthur Warner is secretary of the Home Missionary Society.

ANNUAL PRESENTATION OF BISHOP'S BRICKS FUND

The children of the Church schools of the diocese participated, this afternoon, in the seventeenth annual presentation of their Advent offering of the Bishop's Bricks Fund, which was held in St. Ambrose's Mission, of which the Rev. Frederick B. Halsey is priest-in-charge.

St. Ambrose's Mission had been chosen for this service in order that the children might see for themselves the results of their offering for last year, which helped to build the new parish house of this mission, their own particular portion being the primary room. This is the first time an opportunity has arisen whereby the children could see the results of their efforts in so short a time.

The children marched into the church before the service, and during the singing of a hymn, proceeded up to the chancel to present their offering to the Bishop. The Rev. Frederick E. Seymour, director of religious education of the diocese, conducted the service, assisted by the Rev. Mr. Halsey.

The offering for this year will be used to help the new building for St. Matthew's Mission, Oxford Circle. The Advent offering for the Bishop's Bricks Fund is taken in many parishes throughout each convocation, and the annual visit each year to one of the new missions stimulates the children's interest in their own diocesan missions.

MEETING OF CATHOLIC CLUB

The January meeting of the Philadelphia Catholic Club was held at St. Clement's Church on the feast of the Epiphany, following Solemn Mass, at which service the Rev. Dr. Joseph Fort Newton, rector of St. James' Church, was the preacher. The bishops of the diocese were the guests of the club at the luncheon, which was held in the rectory.

MEETING OF SOCIAL SERVICE DEPARTMENT

A meeting of the Christian social service department of the diocese was held in the Church House on December 26th, with the Rev. Stanley R. West, dean of the convocation of Norristown, presiding.

Miss Dorothy Rasey of St. Martha's House, who has recently succeeded Deaconess Colesberry as headworker, was elected a member of the social service committee, and Miss Katherine Altfried of the City Mission was appointed to be in charge of the work among the Church children in the juvenile court.

ELEANOR ROBERTS HOWES.

CONNECTICUT INSTITUTIONS TO RECEIVE BEQUESTS

NEW HAVEN, CONN.—By order of the probate court the sum of \$188,777.94 is to be distributed from the estate of the late Fannie Bowers who died on January 7, 1930, in New Haven.

The legacies to be paid included \$1,000 to the trustees of donations and bequests of the diocese of Connecticut for Church purposes, \$2,000 to Trinity Church, New Haven, \$1,000 to the Farmington Lodge Society, and \$1,000 to the New Haven Colony Historical Society.

Christ Church, East Haven, has been the beneficiary of \$500 from the estate of Mrs. Jessie Pemberton, deceased.

An estate of \$100,000 by the will of the late Miss Julia Adele Newhall of Guilford, Conn., will be used for Church and charitable purposes when the trust which it creates terminates.

After a few special requests are paid the residue of the estate will go to form a trust fund, \$1,500 of which is to provide a free bed in the New Haven Hospital, to be known as the Julia Leete Newhall bed, the occupants of which will be selected by the vestry of Christ Church, Guilford. Another free bed is endowed with the same amount and in the same hospital in memory of her father and mother. The vestry of St. Andrew's Church is to have charge of this bed, preference being given to members of the parish. The sum of \$1,000 is given to the vestry of Christ Church, Guilford, to provide fuel for needy women living alone, and is to be known as the Maria L. Lault fund in memory of an aunt of the deceased. Still another trust fund of \$1,000 is given to the vestry for providing medical aid and necessities for the old and infirm, and will be called the Clara E. Leete fund.

The entire rest and residue of the estate is to form a final fund, called the Imogene Newhall fund, to be used for the maintenance and support of Christ Church, Guilford.

BUSY RECTOR

FINDING THAT as rector of a parish, treasurer of the diocese, and editor of the diocesan paper, he still has time to spare, the Rev. J. M. Stoney of Anniston, Ala., has been developing several missions among mill workers around Anniston. During 1930 there were eighty baptisms in those missions.

CANADIAN NOTES

The Living Church News Bureau
Toronto, January 6, 1931

CHILDREN'S CORNERS IN OUR CHURCHES were introduced in England, where they have become very popular, by Dean Bennett of Chester Cathedral. The Rev. W. G. Nicholson, rector of St. Clement's, North Toronto, has now opened the first children's corner in Toronto.

The baptistry of the church has been hung with pictures such as children delight in—our Blessed Lord is seen surrounded by little ones; there is the Madonna and Child, a copy of the jubilee banner of the Mothers' Union, which was embroidered by an ex-president, who also painted that lovely view of the Holy City as seen from the Mount of Olives, that hangs on another wall. Books of a kind to appeal to children are placed around; some for them to read, others that should be read to them; in brief, the children's corner in St. Clement's is arranged in a manner calculated to arrest the attention and arouse the interest of boys and girls in their religion. It is intended to be a place to which they are free to go at all times, a place which is very specially their own and which, as their interest grows, they will take care of themselves.

An adult will be in charge and "talks" will be given in the corner from time to time to explain its meaning. Flowers will be placed there, and it will be shown that a cent or two saved from one's pocket-money may go in a box to buy more flowers and more books and pictures as they become necessary, and in this way the privilege of giving will be emphasized. The flowers and books must be kept fresh and in order, for they are in God's House, and here another opportunity for service is unfolded to them.

MISCELLANEOUS NEWS

This year the commission as captains of the cadets trained under Bishop Lucas and Captain Banks at the training center of the Church Army in Canada at 143 Howland avenue, Toronto, will take place on January 20th at Christ Church Cathedral, Ottawa, when the sermon will be preached by the Bishop of Ottawa.

Dr. Bertel Heeney, rector of St. Luke's

Church, Winnipeg, has been invited by the Archbishop of New Westminster to preach at the noonday services in Christ Church Cathedral, Vancouver, for the first week in Lent. He will also address the annual meeting of the Woman's Auxiliary in that diocese.

The annual quiet hour of the Lay Readers' Association of Toronto diocese will be held in St. Alban's Cathedral on Tuesday, January 13th. The special speakers will be the Rt. Rev. Bishop Seager of Ontario and the Rev. Dr. R. B. McElheran of Wycliffe College and several lay readers will be admitted at this service.

Canon Dyson Hague, rector of the Church of the Epiphany, Toronto, was the speaker at the first of a series of Week of Prayer noonday services at the Metropolitan Church, Toronto.

A resolution asking that the Quebec city authorities find a refuge for the homeless unemployed other than the cells of the city hall jail was passed at a meeting of the deanery of the city and district, held in St. Matthew's Church. Attended by all the clergy of the district, the meetings were presided over by the Rev. Canon A. R. Kelly, rural dean, and a copy of the resolution was forwarded to His Worship Mayor Davigneau.

A service of special significance was held at St. Thomas' Church, Millbrook, diocese of Toronto, for the purpose of dedicating the beautiful memorial altar cross and lights which have recently been given in memory of different members of this congregation. The dedication was conducted by the Rev. Dr. Blagrove of St. John's Church, Peterborough.

The magnificent new Church of St. Matthew's has been opened in Ottawa when the Rt. Rev. J. C. Roper, Bishop of the diocese, officiated at its dedication. He was assisted by Archdeacon A. O. Carson of Morrisburg and Rural Dean Robert Turley, rector of Trinity Church, Ottawa.

The appointment of Stanley A. Bligh, noted organist and choir leader to St. Paul's Church, Vancouver, has been announced by the rector, the Rev. Canon Harold G. King.

DEATH has nothing terrible in it but what life has made so.—*Catholic Citizen*.



NEW CHURCH DEDICATED

The new Christ Church, Hudson, Ohio, which was recently dedicated by Bishop Rogers. The Rev. J. Keeney McDowell is rector of the parish. [See THE LIVING CHURCH of January 10th.]

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BISHOP REMINGTON IN RHODE ISLAND

PROVIDENCE, R. I.—The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, who is taking Bishop Perry's place during the month of January, is making best use of the time as a missionary bishop. Numerous parishes are calling upon him for sermons and addresses, on his favorite theme, The Spread of the Gospel in the Open Spaces. On Sunday night, January 11th, a mass meeting for missions was held at the Cathedral of St. John, with Bishop Remington as chief speaker.

During his stay in the east, the Bishop will try to interest young men in missionary work. His plan is to go to theological seminaries and to universities and there challenge youth to become missionaries. He visits them in their rooms and makes an intimate personal appeal for the cause. Next month he will devote a week to a mission of this character at the University of Michigan. In years past many young men have joined his forces in Eastern Oregon.

BLUE MOUNTAIN CONFERENCE RE-ELECTS BISHOP OVERS

BALTIMORE.—At a recent meeting of the governing board of the Blue Mountain Conference, held in the Diocesan House in Baltimore, the Rt. Rev. Walter H. Owers, Ph.D., retired Bishop of Liberia, was re-elected president. Bishop Owers, who is now rector of Grace Church, Hastings-on-the-Hudson, New York, has been president since 1926, when the conference held the first of its sessions at Hood College in Frederick.

Bishop Casady of Oklahoma will be one of the faculty members for the Blue Mountain Conference session of 1931, which begins on June 29th and continues for eleven days. The Rev. Walter C. Klein, S.S.J.E., will give a course on Church Doctrine. Miss Mildred Hewitt will give two courses in the field of religious education, one Church School Administration, the other Foundation of Method.

DEAN OF TRINITY CATHEDRAL, CLEVELAND, RESIGNS

CLEVELAND.—The Very Rev. Francis S. White, D.D., for eleven years dean of Trinity Cathedral, Cleveland, has resigned that position, effective probably at about Easter time. Dean White's resignation dates from last October, but announcement of its acceptance by a special committee appointed to consider it was deferred until January 8th.

In tendering his resignation last October, Dean White gave three reasons for resigning: (1) As an act of courtesy to the new Bishop of the diocese; (2) because of his conviction that all pews in the Cathedral should be free; and (3) because he felt the need of relief from the strenuous demands on his time, strength, and ability which the position as dean involved.

The committee considering Dean White's resignation, and consisting of Bishop Rogers, W. G. Mather, Robert Clark, and Samuel Mather, announced that it accepted the resignation "with sincere reluctance and with positive assurances of esteem and affection for the dean and appreciation of all he has done." Disposing of the first reason given by Dean White, the committee reported that it had been advised that Bishop Rogers was not willing to accept the dean's resignation "as an act of courtesy." On the matter of

free pews, the committee made the following statement:

"We have been aware of the dean's wishes in this matter ever since he came to us; but we have felt it was necessary to build up a considerable endowment before believing it a practical and wise step to take. A very considerable success has been accomplished in this direction, both from actual gifts and from legacies, but your committee feels that this endowment fund has not yet reached a size that makes it wise to take this step, so much desired by the dean, at this time." The aim set for this endowment is understood to be \$1,000,000, while the fund now totals between \$500,000 and \$600,000.

The report concludes: "We feel, as the dean has himself stated, that the demands of the Cathedral are more strenuous than his time and strength can carry." The committee's report was accepted by the Cathedral chapter, with the stipulation that the resignation take effect not earlier than Easter and preferably at some later date in the year.

It is understood that Dean White has not yet formulated plans for the future.

PROGRESS AT TRINITY CHURCH, GALVESTON, TEX.

GALVESTON, TEX.—Trinity Church, Galveston, one of the oldest parishes in the southwest, has just completed a year of considerable accomplishment. A new parish house costing \$70,000 has been erected and joined to the church by a beautiful memorial cloister. Among its many appointments is a kindergarten room, also a memorial—and a new steam-heating system for both church and parish house has been added. The beauty and dignity of the church itself has been enhanced by a gift memorial in the form of new lighting fixtures.

Trinity parish has a communicant list of 1,200 and a Church school of over 500. The rector is the Rev. Edmund H. Gibson and the associate and director of young people's work is the Rev. Thomas W. Sumners.

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SPECIAL SERVICES IN LEXINGTON CATHEDRAL

LEXINGTON, Ky.—A large congregation was present at Christ Church Cathedral the last Sunday in the old year. The occasion was the retirement of the Rev. Charles E. Craik, Jr., as acting dean of the Cathedral, which he has served faithfully for the fourteen months preceding. His task during that difficult period was largely one of bringing order out of chaos, and the Cathedral is all ready to go forward under the new permanent dean as a result of his untiring efforts. The service took the form of a special carol service, in recognition of the acting dean's invaluable support of the music department of the Cathedral. A tribute from Bishop Abbott and a call to loyal service under the new dean was read by E. L. McDonald, senior warden of the Cathedral.

OPEN HOUSE OF FRIENDSHIP IN OMAHA

OMAHA, NEB.—The House of Friendship is the name of a promising experiment in community service which has been begun in the parish hall of the former parish

JOSIAH RICHARD ELLIS, PRIEST

AMHERST CO., VA.—The Rev. Josiah Richard Ellis, a retired priest of the diocese of Virginia, died at the residence of his son in Washington, D. C., on January 1st and was buried at his home here on January 3d.

The Rev. Mr. Ellis was born February 15, 1856, in Amherst County. After practising law for five years he entered the Episcopal Theological Seminary in Virginia in 1888 graduating in 1892, was ordained deacon in that year and priest in 1893 by Bishop Whittle.

His whole ministry was spent in the state of Virginia. After spending four years at Christ Church, Gordonsville, he entered the mountain missionary work taking charge of Lynnwood parish comprising Grace Church at Lynnwood, and



NEW CHURCH PLANT DEDICATED

The new stone church and parish hall of St. Peter's Church, Kerrville, Tex., dedicated on Sunday, December 28th, by Bishop Capers. The Rev. Frederic M. Braiser is rector of the parish. [See THE LIVING CHURCH of January 10th.]

of the Good Shepherd. This work has been placed in charge of Miss Carol Wirts, a graduate of the University of Nebraska, and formerly active in the University Church at Lincoln. Group meetings for school boys and girls are held in the afternoons after school hours and on Saturdays. There are young people's groups, mothers meetings, an employment registry, a used clothes department, and the usual social service activities. Opened in mid-December there has been a good attendance. A church school has been held Sunday afternoons. Volunteers from city parishes are helping the trained social worker in charge.

LIFE ABUNDANT MOVEMENT REVIVED

SEATTLE, WASH.—The Life Abundant Society which was organized some few years ago by the Rev. Robert B. H. Bell of Denver, and later affiliated with the Nazarene Society, has once again begun its independent existence, and now with fresh life and help is setting out to convert the Church to the message of the healing evangel. Its leader, Dr. Bell, proposes to train and equip a staff of workers who will go out to parishes and organize healing groups.

The Rev. Dr. W. A. Sidders, rector of St. John's, Seattle, and the Rev. Ross H. Flanagan of Washington, N. J., are the two secretaries of the new organization, and communications regarding the society may be made to them.

† Necrology †

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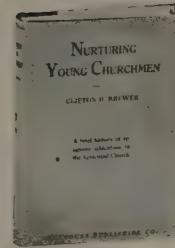
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YOU will surely enjoy reminiscing with Dr. Brewer as he looks backward and reviews the "Sunday Lessons of Former Days."

Contrast the present day nurturing of children's religious needs with the period, for example, of about the middle of the nineteenth century. In the words of the author, "Beside bland questioning and expecting precise ready-made answers Sunday School teachers required a great deal of memorization of Bible passages, hymns, and prayers. It was an age of innocence; as it were, innocence of good teaching methods, innocence of child psychology, and innocence of the necessary expressional element in the religion of young people. . . . Sunday School library books had now become an integral part of the institution. They were all didactic. They all taught virtue, from some of them it almost oozed through the pages in abundant over-flow from a "goody-goody" hero or heroine. In others the intended lesson protruded from the marked contrast between good and evil characters. A third type was monitory. That is, personified mistakes and wrong-doing served as grave warnings to boys and girls."

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This book contains the addresses delivered by Father Burton at the three-hour service last Good Friday. It is a very sympathetic and appealing interpretation of our Lord's seven last words from the cross. The Atonement is wrought, he shows, by many ways of divine and human love which he explains with deep understanding.

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The Way of a Pilgrim

Translated from the Russian, by the Rev. R. M. French

The Abbot of St. Michael's Monastery at Kazan discovered the manuscript of this book in the possession of one of the monks at Mount Athos. He made a copy of it, and this was printed at Kazan the year after his death, *i.e.*, in 1884. The name of the author is unknown; but he was a Russian Pilgrim and in his book he tells of his experiences as he wandered about from one holy place to another in Russia and Siberia.

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(Continued from page 418)

and served in the Church for over half a century.

The Rev. Mr. Granniss was born in Martinsburg, N. Y., and was ordained deacon in 1876, and priest the following year by Bishop Doane. He was curate of St. Paul's Church, Albany, N. Y., 1877-1880; rector of the Church of the Good Shepherd, Columbus, Ohio, 1880-1891; Grace Church, Muncie, Ind., 1891-1896; St. Paul's Church, Richmond, Ind., 1896-1902; Pro-Cathedral, Indianapolis, Ind., 1902-1906; Trinity Church, Wheaton, Ill., 1906-1910; Grace Church, Holland, Mich., 1910-1913.

His last charge was St. Paul's Memorial Church, St. Joseph, Mich., which he held for nine years until his retirement in 1924. He was a member of the Sons of the American Revolution. Since the death of his wife, the Rev. Mr. Granniss had made his home with his sister, Mrs. Ida L. Gibbs, who survives him, as does a nephew, Judge John M. Gibbs of Waltham. The Rev. George O. Elwall, rector of Christ Church, Waltham, of which the deceased was a lovable and loyal parishioner, conducted the funeral service. Burial was at Columbus, Ohio.

HARRY ARTHUR HANDEL, PRIEST

BROOKLYN, N. Y.—The Rev. Harry Arthur Handel, chaplain of the fire department of the City of New York, died at his home in Brooklyn, on the Feast of the Epiphany. He had been in ill health for the past two years or more, suffering greatly from frequent attacks of cardiac asthma.

Fr. Handel was born in England in 1865. He took his B. A. at St. Stephen's College in 1894 and was a student at the General Theological Seminary in 1894-96. Ordained deacon by Bishop Talbot in 1896 and priest by Bishop Spaulding in 1897, his first work was the organizing of a church in Meeker, Colo., where he remained until 1902. From that year to his death he was the faithful pastor of the men of the fire department, ministering to the sick among them and especially to those who were injured in the line of duty and to the families of those who met death in their hazardous vocation. He did notable service in France in 1918 and 1919. For years Fr. Handel was associated with the Rev. E. M. Thompson and his successor the Rev. Frank Damrosch at St. James' Church, Brooklyn, where he usually celebrated the early Mass on Sundays and frequently assisted at other services. He is survived by a sister, Mrs. Etta Graham Lauder, who lives in England.

The funeral was held on Friday morning, January 9th, in St. Paul's Church, Flatbush, and was a very impressive tribute to the man and his work. The body was escorted to the church by the police department band of about thirty pieces, and accompanied by several hundred firemen in uniform, a detachment of soldiers from Fort Hamilton to act as a firing squad, buglers to sound taps, and members of Argonne Post, Veterans of Foreign Wars. These men, entering the church behind the body of their chaplain, filled up the central section of the church. The burial office was read by the Rev. Joseph Henry Ivie, a fellow chaplain in the fire department, and the Rev. Wallace J. Gardner, D.D., rector of St. Paul's. It was followed by a Solemn Requiem Mass. The celebrant was the Rev. Jerome Harris, assistant at St. Ignatius' Church in Manhattan; the deacon, the

Rev. William M. Mitcham, of All Saints', Orange, N. J.; and sub-deacon, the Rev. C. W. Peabody, of the Church of St. Mary the Virgin, in Manhattan. The master of ceremonies was the Rev. B. A. E. MacLaughlin of the Church of the Transfiguration, Manhattan, and the singers were a quartette from the Church of St. Mary the Virgin. Clergy in the procession were the Rev. Dr. J. P. McComas, of St. Paul's Chapel, Manhattan, and the Rev. Messrs. H. S. Olafson, Edward Heim, J. H. Fitzgerald, J. R. Peckham, and C. H. Webb, of this diocese. Other clergy were present in the congregation. The escort of firemen accompanied the body again on its departure from the church. The remains were cremated, and the ashes are to be interred in the grave of his mother in Taunton, England, where he was born.

JACOB LEROY, PRIEST

PHILADELPHIA—The Rev. Jacob LeRoy, rector emeritus of St. Martin's-in-the-Field, Chestnut Hill, died on January 6th at his home on Chestnut Hill. He was 80 years old.

The Rev. Mr. LeRoy was born in Hartford on April 6, 1850. He was ordained deacon in 1872 by Bishop Williams and priest in 1874 by Bishop Niles. He was rector of St. Mark's Church, Ashland, N. H., from 1872 to 1875; served at the Church of the Good Shepherd, Nashua, N. H., from 1875 to 1885; at Zion Church, Greensburgh, N. J., from 1885 to 1889; and became rector of St. Martin's in 1889, serving actively until 1919, becoming rector emeritus at that time.

He is survived by three daughters, Mrs. Clifford Pemberton, Mrs. Donald Thompson, and Miss Charlotte O. LeRoy, and one son, Philip LeRoy.

Funeral services were held on January 8th in St. Martin's.

EDWARD K. MATHESON, PRIEST

BATTLEFORD, SASK., CANADA—A pioneer of the Church's work on the prairies has passed away in the death at the good old age of 85 of Canon Edward K. Matheson at his home at Battleford. He was a cousin of Archbishop Matheson of Rupert's Land, for many years Primate of the Canadian Church.

Born and educated in Manitoba, in the old Red River settlement, Canon Matheson, who had heard the booming of the cannon in the Riel Rebellion and who witnessed the arrival of the Wolseley Expedition, labored in northern Saskatchewan in missions from 1877. In that year he took up his duties at Prince Albert, after a trek on foot from the Red River settlement of old Fort Garry.

Canon Matheson for the last nine years had been an invalid.

CHARLES FOREST SCOFIELD, PRIEST

PHOENIX, ARIZ.—The Rev. Charles Forest Scofield, a non-parochial priest of the diocese of Pennsylvania, died on Saturday, January 3d, at Phoenix, in his 73d year.

The Rev. Mr. Scofield was formerly in charge of St. Mary's Church, Warwick, Pa.; rector of St. James' Church, Pekiono, with Evansburg, from 1921 to 1929, and also priest-in-charge of the Church of the Epiphany at Royersford, Pa., 1925 to 1929. He resigned on May 1st of last year on account of ill health.

Funeral services were held in St. Mary's Church, Warwick, on January 12th.

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FREDERICK SEPTIMUS BEECROFT

FLUSHING, L. I., N. Y.—Frederick Septimus Beecroft, one of the founders of the Century Company and an editor of the *Century Dictionary*, died on Thursday, January 8th, at his home here. He was 72 years old. He had retired from active work in the Century Company in 1910 to devote his time to the preparation of a new type of English dictionary-encyclopedia. He was engaged in that work at the time of his death.

Mr. Beecroft had been a resident of Flushing for fifty years and for many years was a vestryman of St. George's Church. He is survived by a widow and two daughters. Funeral services were held at St. John's Church.

CHARLES CHAUNCEY HOMMANN

PERTH AMBOY, N. J.—The Hon. Charles Chauncey Hommann, the leading citizen of Perth Amboy, N. J., died at his residence here on December 27th. He was the son of the Rev. William Hommann, a priest of the Church and Fedelia Smith of Scotland, Conn. Mr. Hommann was born in Green Bay, Wis., May 25, 1851. He graduated in 1872 at Lafayette College and was a member of Phi Kappa Sigma. He located at Perth Amboy in March, 1881, was city surveyor 1881-1902, city attorney 1900-1915, and judge of the district court from 1915 to 1930. Judge Hommann held many other important positions of trust in the community. He was a staunch Churchman, warden of St. Peter's Church for sixteen years, a delegate to many diocesan conventions, also a member of the choir for many years. During the World War he was a captain in the New Jersey Militia Reserve and previously had been a member of the Essex Troop of Newark, the crack cavalry squadron of New Jersey. He is survived by his third wife, Mrs. Jane Hare Hommann, and his only son, Charles Chauncey Hommann, Jr., now residing at Colorado Springs, Colo.

The funeral was held on December 29th at St. Peter's Church, the rector of the parish, the Rev. W. Northey Jones, officiating. The Governor of New Jersey was one of the pall bearers, the committal service following in the ancient churchyard.

DECATUR M. SAWYER

MONTCLAIR, N. J.—Decatur M. Sawyer, retired commission merchant of New York City, who for the last fifty years had devoted much of his energy to the cause of prison reform, died Wednesday morning, January 7th, at his home here, at the age of 81.

At his death Mr. Sawyer was recording secretary of the executive committee of the Prison Association of New York and treasurer of the American Prison Association. For more than twenty years he was chairman of the board of commissioners of the State Reformatory at Rahway, N. J.

For the last twelve years Mr. Sawyer was president of the Family Welfare Society here. He was a founder of the Montclair Community Chest in 1920 and a member of the advisory board of the Montclair Children's Home and of the Board of Missions of the diocese of Newark.

Funeral services were conducted by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of the diocese, in St. Luke's Church here

on Friday. Burial was in Rosedale Cemetery.

Mr. Sawyer leaves three daughters, Miss Charlotte Sawyer of Montclair, Mrs. Harry Morgan Ayres of Westport, Conn., and Mrs. James Crane Higgins of New York.

CAROLINE S. LINDSAY

BOSTON—Mrs. Caroline S. Lindsay, widow of the Rev. John S. Lindsay, for many years rector of St. Paul's Church in the days before it became a Cathedral church, died at her home in this city in the early hours of January 5th. Mrs. Lindsay was 79 years of age and had been an invalid for the past ten years; previous to that time, she had been an active worker in various organizations of St. Paul's. She was born in Warrington, Va., in 1851. After her marriage fifty-three years ago, she became connected with the various parishes of which her husband was rector: first in Warrington, Va., and then in Washington and in Bridgeport, Conn.

Funeral services were conducted on January 7th by the Very Rev. Philemon F. Sturges of St. Paul's Cathedral, assisted by the Rev. Oliver L. Loring. Mrs. Lindsay is survived by a son, Thomas P. Lindsay of Southborough, and by a daughter, Mrs. W. Endicott Dexter of Boston.

ROBERT D. LOCKWOOD

STAMFORD, CONN.—Robert D. Lockwood, senior warden of St. Andrew's Church, and who had been in the drygoods business here for fifty years, died at his home on January 5th. Funeral services were held on January 7th in St. Andrew's Church.

EVERETT VINCENT THOMAS

NEW YORK—Everett Vincent Thomas, who retired on December 31, 1928, after forty-eight years' continuous service with the Metropolitan Life Insurance Co., died suddenly of appendicitis in Honolulu, Hawaii, on Friday, January 2d. His age was 67. He was a widower. A brother, Rupert B. Thomas of Flushing, Queens, a former member of the New York City Board of Education, survives him. His wife, who was Ina Maine of Brooklyn, died in 1922.

The death of Mr. Thomas occurred when he was about to complete a trip around the world, which began last January and had taken him through South America, Europe, Africa, Australia, and New Zealand.

Mr. Thomas for years had been a trustee of the Church of St. Mary the Virgin in West Forty-sixth street, resigning when he started his tour a year ago.

ELLEN B. CUMMINGS TRYON

BOSTON—Mrs. Ellen B. Cummings Tryon, widow of Joseph Tryon, died on January 4th at her home in Cambridge, after an illness lasting six years. Mrs. Tryon was born in Bangor, Me., in 1836. She has been a resident of Cambridge since coming to Massachusetts at the time of her marriage in 1873, and in that center she did active work in both St. Philip's and in St. Peter's Church. She is survived by two daughters, Ellen L. and Dr. Geneva Tryon, and by two sons, the Rev. James L. Tryon of the Massachusetts Institute of Technology, and Winthrop P. Tryon of Boston. Burial

was at the Evergreen Cemetery, Portland, Me.

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NEWS IN BRIEF

ALBANY—At the morning service on December 7th in St. Luke's Church, Catskill, a beautiful memorial window in memory of the late Mr. and Mrs. William L. DuBois was unveiled and dedicated. The window was the gift of the children of Mr. and Mrs. DuBois, J. Mortimer DuBois, Mrs. James H. Hutchens, Miss Charlotte DuBois, and Mrs. Frederick W. Goodrich. The parish has also been presented by one of the vestry with a unique and beautiful altar book.

CONNECTICUT—At the Church Missionary Association meeting in Trinity parish house, New Haven, the speaker was the Rev. Robert Bell, rector of the Church of the Epiphany, who spoke on India.—A beautiful carved oak panel for the front of the pulpit of the Church of the Epiphany, New Haven, was dedicated on Holy Innocents' Day, in memory of Eugenia Ives Stannard, by her family.

GEORGIA—St. James' Church school celebrated Christmas by denying themselves a Christmas Tree festival and devoting the cost of such a festival toward assisting some destitute families in the city.—The rector of Christ Church, St. Simon's Island, the Rev. Dr. Charles H. Lee, celebrated Holy Communion on Christmas Day and on Holy Innocents' Day, the vested choir rendering appropriate music. On the Sunday before Christmas the whole Church school held a manger service at which many useful and joyful gifts were brought and afterwards distributed to gladden the Christmas of others.

INDIANAPOLIS—St. Paul's Church, New Albany, was, as usual, elaborately decorated for the Christmas season, the spacious chancel being literally turned into a pine forest by the use of fifty or more good sized trees. At the midnight service the rector, the Rev. Allen Percy Bissell, dedicated a complete new set of black-walnut chancel furniture, presented to the church as a Christmas gift by George Lapping.

IOWA—The time and place for holding the seventy-ninth annual convention of the diocese has been changed as follows: The convention will be held in Trinity Cathedral, Davenport, on Tuesday and Wednesday, February 3d and 4th.

LEXINGTON—The Very Rev. Christopher P. Sparling was inducted as rector of Christ Church Cathedral, Lexington, and installed as dean, on Sunday morning, January 11th, before a crowded congregation. Bishop Abbott officiated and preached the sermon.—The thirty-sixth convention of the diocese will be held at St. Andrew's Church, Fort Thomas, on Monday, Tuesday, and Wednesday, February 2d, 3d, and 4th. The special speaker at the evening service will be the Rev. David R. Covell, one of the field secretaries of the National Council.

LONG ISLAND—Another memorial window, the fourth in a series of stained glass windows, was placed in Christ Church, Manhasset, in time for dedication on Christmas. This window was given in memory of Samuel Lewis Hewlett, who for forty years was a member of the vestry of Christ Church, serving as a vestryman for nineteen years and as warden for twenty-one years, and also as treasurer of the parish for thirty-one years, and is the gift of his wife, son, and daughter.

LOS ANGELES—The Church of the Epiphany, Los Angeles, celebrated the forty-fifth anniversary of its organization on the feast of the Epiphany. Except for the Cathedral, it is the oldest parish in the city.—The completion last fall of the new gothic parish house of All Saints' Church, Pasadena, has already led to the increase of its Church school from 450 to 630 scholars.—The diocesan convention, to assemble at All Saints' Church, Pasadena, on January 28th and 29th, will be the first to be held outside of the see city. Visitors will be the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, and the Rev. Dr. Charles N. Lathrop, executive secretary of the Department of Christian Social Service.

MASSACHUSETTS—On Sunday morning, December 28th, the Rev. William H. Pettus, rector of Grace Church, Everett, dedicated a font cover in memory of Mrs. Nora Elizabeth Wallace, given by her husband, Edmund James Wallace, and her sister, Mrs. Mabel Frances Ladd.

MILWAUKEE—St. Edmund's Church, Milwaukee, of which the Rev. Walter K. Morley, Jr., is rector, has recently completely renovated and redecorated the parish house. The entire interior was replastered and redecorated. Above the kitchen are two rooms which have been used in the past as office and dwelling for former rectors. These have also been redecorated

and will be used as club rooms by the young people of the parish. Fr. Morley is city missionary for Milwaukee, with his office in the parish house of All Saints' Cathedral. This also serves as the office for St. Edmund's parish and a part time secretary has been appointed to assist with the office work.

MINNESOTA—At the 6:30 a.m. service on Christmas Day, the Rev. Don Frank Fenn, rector of Gethsemane Church, Minneapolis, dedicated two very beautiful medallion memorial windows to the memory of Addie Kelly Fenn, given by the women of the parish. Mrs. Fenn, wife of the rector of Gethsemane Church, died suddenly on August 15th last after a brief illness.—On Sunday, January 4th, the members of the Church school of Gethsemane parish, Minneapolis, came out in great numbers to bid godspeed to Miss Catherine Peterson, who has been associated with Gethsemane for the past seven years, first as office secretary and later as parish worker, and during all the time as a leader in the Church school. Miss Peterson goes to the missionary district of Eastern Oregon as a U. T. O. worker. Miss Ellinor Ravenel comes from South Carolina to take over Miss Peterson's work in Gethsemane parish as social service and religious education executive.

NEBRASKA—At the annual parish meeting of St. Andrew's, Omaha, held January 5th, the financial report was the largest in the entire history of the parish. This parish has adopted the custom of having the wardens and vestry formally accept their duties and pledge themselves faithfully to discharge them before the altar at the mid-day service on the Sunday following their election.—Trinity Cathedral, Omaha, has adopted with success neighborhood group meetings by which all the Church families in a given locality are brought together for acquaintance and study of the Church's teaching and program.

NEWARK—As a thank offering, Mr. and Mrs.

Ernest Barber have presented to St. Paul's

Church, Paterson, a silk embroidered pulpit

fall and Bible markers, which were used on

Christmas Day for the first time.—The sing-

ing of carols on Christmas Eve outside the

homes of invalids and sick people was a ser-

vice performed this year by the Girls' Friendly

Society of All Saints' Church, Glen Rock.—

Broadcasting over Station WGBS, under the

auspices of the New York Y. M. C. A., the

boys' and men's choir of Trinity Church, Ho-

oboken, directed by Paul W. Schlorff, Ph.D.,

presented an hour of Christmas music on the

evening of December 24th.—The dedication

of a window in the main vestibule of Christ

Church, Ridgewood, took place on December

21st. The donors, Charles R. Butler and his

sister, Mrs. E. B. Zeiley, made the gift as a

memorial to their parents. In memory of her

husband, Henry P. Kraft, Sr., and her chil-

dren, Henry P. Kraft, Jr., and Mrs. Evelyn K.

Barr, Mrs. Kraft has presented to the church

two brass vases for memorial flowers.—Going

in procession through the wards of the Paton

General Hospital, the choir of St. Paul's

Church, Paterson, sang carols on Christmas

Eve, a custom they have observed for many

years.—On Christmas Eve the choir of St.

Mary's Church, Haledon, together with their

rector, the Rev. Gordon T. Jones, went to

Valley View, the tuberculosis sanatorium of

Passaic County, N. J., to sing carols. This was

the first time that this ministration had been

brought to such of the patients as cannot move

about much. The Rev. Mr. Jones is chaplain

of the institution.

RHODE ISLAND—The Rev. Dr. W. Appleton Lawrence, rector of Grace Church, Providence, is on a three weeks' leave of absence recovering from a slight operation. His father, Bishop Lawrence of Massachusetts, occupied his pulpit on Sunday, January 11th.

SOUTH FLORIDA—The Most Rev. James De-Wolf Perry, D.D., is to preach the sermon at the opening service of the annual diocesan convention held in the Church of Bethesda by the Sea, Palm Beach, on Tuesday evening, January 20th. During this meeting of the convention Bethesda Church is to be consecrated, and Bishop Stires is to preach the sermon. St. Edmund's Church, Arcadia, was consecrated by Bishop Wing on December 21st.

WEST MISSOURI—Sometimes extremes meet in a bishop's experience. On January 5th, Bishop Spencer addressed the Ministerial Alliance of Greater Kansas City on Ritual as an Aid to Worship. The next day, the feast of the Epiphany, Bishop Spencer, in cope and mitre, occupied the bishop's throne in the Orthodox Greek Church, gave his blessing to the congregation, and preached the sermon. From the Ministerial Alliance to the Orthodox Greeks is rather a far cry.

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